THE CHURCHMAN.

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POETRY.

For the Churchman.

"WE HAVE DECKED THINE HOLY SHRINE."

I.

We have decked Thine Holy Shrine,
Saviour! with the Fir and Pine;
We have turned the crested snow
For the creeping vine below;
We have pierced the solitude
Of the dimly-lighted wood;
Seeking for the evergreen
Where no other foot hath been,
Bringing from the mountain's brow
Laurel-branch and cedar-bough.

II.

Autumn's frost, and winter's blight,
Storm by day, and wind by night,
Sweeping through the firmament,
Many a tree hath bared and bent:
These have kept unchanged their hue
As when bathed in summer dew;
Waiting for this holy morn,
Lord! thy temple to adorn!
Blessed, if they their leaves may shed
In Thine House when withered.

III.

Spices, Araby hath wept;
Pearls, that 'neath the sea have slept;
Diamonds, from the Ganges' stream;
Jewels too, that star like gleam:—
Saviour! these should deck thy shrine,
Yet the green, unchanging vine,
And the cedar, type shall be
Of the hearts that worship thee;
Waiting till we keep this day
In Thine Heavenly House alway.

CHRISTMAS: 1813. G. H. H.

WHAT CAN THE BISHOPS DO?

LETTER II.

To the Editor of "the London Times."

SIR,—In my former letter I stated the reasons which render it impossible for the Anglo-Catholic to unite with the old high-and-dry Establishmentarian school or party; and I now proceed to show why it is equally impossible for the Anglo-Catholic so to modify his principles as to act in concert with the Evangelical party. I shall, for the sake of convenience, speak of that party as the Evangelical, but under protest; even as I do not hesitate to speak of a certain order of men in the Roman Church as Jesuits, without intending to admit what they assume to themselves under the designation of the Society of Jesus, and on the principle of *lucus a non lucendo.*

But before I proceed to make any observations on this party, I must beg to premise that I believe that there are many persons by unfortunate circumstances attached to it, and who are persuaded that there can be no religion out of it, who are worthy of high praise and sincere esteem for the benevolence of their dispositions and the piety of their hearts. But in saying this I am saying no more than what every candid and pious person will admit of members of the Church of Rome. In the Church of Rome there are many devout and devoted servants of the Lord, but this does not prove that the Church of Rome is other than corrupt; and, in like manner, the piety of individuals among the Evangelicals by no means proves that the party is free from serious errors, both in doctrine and in practice. The Romanist, brought up under the Romish system, identifies Romanism with Christianity, and cannot understand what the difficulties are which prevent a reflecting Protestant from becoming a member of his communion: explanations to which he has been accustomed from youth satisfy him which will not satisfy us, and practices which to us are revolting, are to him, from long habit, endeared. So is it with the Evangelical; the various methods of explaining away those doctrines and practices of the Church which are inconsistent with his system having become to him habitual, he will be surprised to hear that the difficulty with all straightforward men, not accustomed to his system, is to believe it possible for any honest man to be an Evangelical, and yet conform to the Church of England. I do not deny that there are honest men who are Evangelicals, as I do not deny that there are honest Romanists, who do not believe their Church to be guilty of idolatry; but, as to both, it is perplexing to straightforward minds to comprehend *how* they can be contented to be what they are. Not only the Anglo-Catholic, but all persons not of their party (I may appeal for proof to the publications of the dissenters,) are surprised that an Evangelical can remain in the Church of England. I am, for their sakes, glad they do remain; but the difficulty is great to reconcile their principles with their conduct, or to understand their process of self-deception. Of their system the very foundation consists in the denial that regeneration takes place in infants at their baptism, or, to use the customary expression, in the denial of baptismal regeneration. This is the foundation of the Calvinistic heresy, and of all sects and parties connected with it; and Evangelicals are as loud in protesting against the doctrine of baptismal regeneration as they are in protesting against popery, with which they sometimes identify it. And let any man who knows this read our baptismal offices, and the Church Catechism, to say nothing of other formularies, and he must come to the conclusion that every man opposing the doctrine of baptismal regeneration, and yet conforming to the Anglican Church, either is a man very easily persuaded on the side of his interests or his wishes. He, of course, regards as absolutely *dishonest* those Evangelical Clergymen who alter or omit parts of the baptismal offices, for by so doing they tacitly acknowledge that they utter an untruth when they declare their unfeigned assent and consent to all and everything in the Book of Common Prayer—they silently admit it that the Prayer-book is against them; he only *wonders* with respect to those whose sincerity he does not dare to doubt, who use, without altering, the offices, and yet find some mode of explaining them in a sense directly the reverse of what their meaning must be, unless the use of words is to confound and perplex what is otherwise plain. I do not, I repeat it, wish to censure persons who have been brought up in this system, and from early youth have been accustomed to hear the explanations by which the meaning of words is changed; I would no more blame them than I would blame a Romanist who falls down before a statue of the Virgin, and who tells me he is not an idolator. The explanations in either case may be sufficient for the person attached to the religion he has received from tradition. But when a person not prejudiced in favor of the system, whether pseudo-Evangelical or Romanist, is invited to embrace one or other of these parties, he may be permitted to say, "*I* require much more explanation than any you have yet adduced;" he may fairly say to the Evangelical, "*I* should not be an honest man if I did as you do, and yet hold your doctrines. I think the dissenters have all the force of the argument, when they say that their separation renders them more consistent than you; and therefore, though I would not unsettle your minds, you must not expect me to take upon myself a burden which to those among you who have any sagacity must be hard indeed to bear."

But not only this, the Evangelical party must appear to those who are not attached to it, as strangely *inconsistent* in its proceedings. Among the doctrines of that party, this is one—that the Bible and the Bible only, as interpreted by each man's private judgment, is the religion of Protestants. If it be so, there is no such thing as heresy among those who receive the Bible as the word of God. If A receives the Bible and becomes a Unitarian, his private judgment may be wrong, but since he subscribes to that principle which is called the religion of Protestants, he is not a heretic; he is no more to be blamed than B, who becomes an Arian; or C, who, by the same process, but with better logic becomes a Trinitarian. The whole question of sound doctrine is to such a mere question of logic. How does any one of these persons dare to speak of the other as a heretic? What is heresy? It is that exercise of the private judgment which brings a man to a conclusion, however seemingly supported by Scripture, contrary to the decisions or definitions of the Church, and a perverse adherence to this private judgment. A Churchman *may* call an Unitarian a heretic, for he has embraced a doctrine condemned by the Church; but for any man who denies the authority of the Church, *as controlling the private judgment*—for any dissenter, that is to say, or any Evangelical to presume to speak of another as a heretic, because he happens to hold a different opinion from himself on a doctrinal point, is to betray an intolerant and persecuting temper. Why is the term "heresy" and "heretic" applied by dissenter and Evangelical to the Anglo-Catholic? It is, Sir, only to wound his feelings—for what can *they* care for heresy whose fundamental principle is the *maintenance* of heresy—*i. e.*, the right of all men to draw their own conclusions from Holy Writ without deference to the decisions of the Church? The man who calls another a heretic, either implies a renunciation on his own part of the right of private judgment, or else he uses the term because it is traditionally odious among those who do not understand its meaning, and in order to inflame the passions of such persons as the churchwardens of Ware, Sir P. Laurie, and the assemblies of Exeter-hall. The term "heresy" is a term of intolerance, and the liberal, whether in politics or in religion, who uses it, proves himself to be either a malignant or a hypocrite.

It is, indeed, strange to hear those who, when the Bishop of London enjoins a strict observance of the rubric, take a perverse delight in doing the very reverse of what he ordains—who when their Bishop tells them to keep their Ordination vows, from the mere radical hatred of control, immediately proceed to the violation of them; I say, sir, it is strange to hear such persons calling upon the Bishops, by their own authority, first to command a violation of the Rubric, and then to persecute every Anglo-Catholic to Rome who dares to disobey their command. It is passing strange to hear them denouncing the authority of the Bishop of London, when urged against themselves, while they utter their anathema upon all who do not bend to every edict, however unconstitutional, of the Bishops of Winchester or Chester. Great is the inconsistency of those who are so loud in their denunciation of all innovations, although what are called innovations be only a strict observance of the Rubric—who call upon the Bishops to violate every law, and even justice itself, to drive out of the Church all who in using the offertory, in preaching in a surplice, in having daily prayers, &c., have merely obeyed their ***Prayer-book***, while they themselves are swallowing a camel by adding to the ritual and Liturgy of the Church unauthorized hymns—hymns always unauthorized, for a Bishop has no authority to add to or take from the Liturgy—who call in Watts and Doddridge to assist in the services of a Church which pronounced them when alive to be *ipso facto* excommunicated. In their condemnation of Tract 90, there appears to be an inconsistency, for the principle in that tract applied to the Articles is applied by the Evangelicals to conciliate ultra-Protestants to the Prayer-book, while to meet their views of justification they permit the Catechism itself to be falsified, as may be perceived in some late proceedings of the Society for Promoting Christian Knowledge.

There is an apparent inconsistency also in the habits of Evangelicals, where they arbitrarily tolerate some amusements, while they as arbitrarily condemn others. It may be very wrong to go to a ball; I will not defend "the dancing men and dancing women," but I will suggest to them, when defending themselves, to inquire of their Evangelical neighbor whether much more cannot be produced from Scripture against a dinner party than there can be against a ball—against the Bishop of ——'s champagne dinners, than against the Queen's fancy ball; nor can I forget the feeling which pervaded a party some few years ago, when a reverend gentleman, after having partaken, like an alderman, three times of turtle soup, was seen abruptly to leave the house of his host because the young people were in the adjoining room indulging in the iniquities of a quadrille. To dance may have been sinful in the young, but not more sinful than the indulgence of his pampered appetite on the part of the person referred to. The only answer I could obtain, when mentioning the circumstance to an Evangelical friend, was, that "the religious world permitted dinner parties, but condemned balls: a sufficient answer if the religious world were the Church; and an answer which showed so Catholic a spirit, that he who made it is now as devout as a Catholic as he was once zealous as an Evangelical. It would not be just to accuse the party of the iniquities practised by those who belong to it merely for political purposes—by the member of Parliament who sneers at all religion one day and declaims at a Bible Society meeting on the next; or by that long list of attornies who carefully abstain from the amusements condemned by the religious world, while, to exhibit their hatred of the austerity of Puseyism, they freely indulge in all tolerated dissipations; or by the canting mamma, who, before she goes to Cheltenham, calculates upon the greater probability of obtaining a husband for her daughter at the supper which immediately succeeds the fashionable prayer-meeting, rather than in the ball-room, where she may be eclipsed by rival beauties. To the intrusion of such unworthy members every party must be liable, but still the existence of such things prejudices men against the Evangelicals, just as respectable Evangelicals are prejudiced against Church principles by the eccentricities of some of those who profess them.

I shall not in such a letter as this enter into the more solemn objections to the party which occur to them that are without its pale; I shall only mention that to such it seems that the Evangelicals, by adopting in its leading features the Calvinistic system of religion and by calling that system exclusively the Gospel, are in danger of setting up another Gospel; and, moreover, that while they *talk* of their zeal for the doctrine of justification by faith only, they *seem* to mean not *faith*, but *feeling;* and that by the doctrine of justification by the feelings they equally set aside St. Paul's doctrine of justification by faith and St. James's doctrine of justification by works.

Although the piety and learning of "Young England" is opposed to the so-called Evangelicals, for the reasons I have stated, and for many others; still that party has immense influence with the many who, though they are incapable of theological study, are fascinated by popular preaching and platform declamation, and the many more who love to talk of what they do not understand, and make up for their want of logic and of sense by the violence of their passions. Of these persons not a few are infuriated against Church principles, and against every one who is suspected of being an Anglo-Catholic. If they go to a Church where an Anglo-Catholic officiates, you may see the fiercest passions glaring in their eyes, which are so blinded that they see things done which never were done, while they hear what was never uttered; and, having entered God's house to scoff, they leave it to lie. It strikes me as an inconsistency, that newspapers professing to be conducted on Christian principles, should open their columns so readily to every scandal that may be uttered against an opponent. A poor country Curate is sometimes astonished to find his name in the Anti-Tractarian journal of the county, if he is too insignificant to be noticed in the London papers. He has made no alterations in his church, done all things as they were done by his predecessor, though, perhaps, with more of reverence; but, unfortunately, he has said something at a vestry meeting, or a meeting of the Poor Law Guardians, which has given great offence to some intriguing attorney or some quack doctor who is never seen at church. Immediately a letter is sent to the county newspaper-office, headed "Puseyism." It is signed "Verax," or "A Conscientious Churchman, but no Tractarian." It is immediately inserted. All the old ladies of the parish begin to be alarmed. Notice is taken of the Curate if he happens to go into the pulpit with or without gloves, whether he walks quietly or slowly up the aisle; whether he is neat or slovenly in the wearing of his surplice; all eyes are upon him; one or two Evangelicals come over from the neighboring town to catch him in his doctrines, and if he mentions works, notice is sent to high quarters that he is preaching against justification by faith; anonymous letters are received by him breathing fire and faggot: at last, insignificant as he is, the paragraph goes the round of the London papers; the Bishop frowns upon him at the Visitation; during the charge two or three sentences are construed as pointing directly to him, and all eyes are turned upon him; the squire, who intended to give him a living, on its vacancy gives it to another; the old Rector, knowing that all that is said of him is false, alone defends him, and is straightway put down as a Puseyite. Here is the dark side of the picture. The poor Curate goes home, begs the loan of *The Oxford Tracts* from a neighbor, becomes a hard student, sees much truth in the early tracts, feels a little scrupulous about some of the later ones, and having suffered the martyrdom, proceeds to carry out Church principles consistently, supported by all the more pious of his parishioners, who have been led to inquire into the nature of the charges brought against their beloved and persecuted Pastor.

I have here given a sketch of what, to my certain knowledge, has taken place, making allowance for particular details, in several places. Many a man has been persecuted into Anglo-Catholicism, and, though the result may be good, the pseudo-evangelical process reflects no credit upon the party.

If I have expressed myself strongly with respect to the Evangelical party, it is because it has been for a long time the custom to flatter that party until the members of it have forgotten that they are barely tolerated in the Church, and they are now assuming the air of dictation to the Bishops, seeking to drive every one out of the Church of England who are opposed to their system of doctrine and of practice. So long as the policy of the Bishops shall be to conciliate that party, or indeed either of the parties, or both united, instead of seeking to act justly and follow the truth, so long will there be fierce divisions in our Church.

I am, sir, your faithful servant.

RIDLEY.

From the English Churchman.

THE SCOTTISH COMMUNION OFFICE,

AND THE LETTER FROM CERTAIN OF THE GLASGOW CLERGY TO THEIR DIOCESAN.

SIR,—It was with most painful feelings that I read in the *English Churchman* of the 2d a letter to the Bishop of Glasgow from certain of the city clergy on the Scottish Liturgy. I greatly fear that the agitation of this question at the present moment, in place of bringing peace, will only open up fountains of strife, and plunge a Church, ill prepared to endure it, into a struggle whose end it is difficult to foresee. The first objection stated in the letter, is, that "in the preamble to the Canons it is stated that the Scotch Episcopal Church is in perfect union with the Church of England; yet the particular canon in question invalidates the statement, for it destroys the uniformity of worship in the two Churches, which, therefore, under such circumstances, can not be in perfect union." Nothing can be more weak than this argument, that literal "uniformity of worship," is requisite to constitute a "perfect union" between the Churches of Scotland or England, or any other churches. It might have been supposed that the clergy who dictated that objection knew that, prior to the Reformation, various liturgies were in use in England and Scotland, such as those of York, Bangor, Sarum, Aberdeen, and yet a perfect union subsisted between the several churches of England and Scotland. In the present day there are in use in France both the Paris and Roman Breviary, yet the union of the Gallican sees is not violated either with each other, or with Rome; again, the American Liturgy differs from the Anglican and Scottish, to the exclusion even of the Athanasian Creed, yet the American Church is in perfect union with the British Churches. The particular canon in question does not therefore invalidate the statement in the preamble to the Canons. Moreover the Canon "respecting the Communion Service" grounds the liberty of the Scottish Church to frame and use what service she pleases, upon the 20th and 34th of the Thirty-nine Articles. The first objector of late to the Scottish office was the schismatic Drummond; *after* he had perpetrated his schism, he caught at it as a cloak to conceal his sin; then Sir William Dunbar assumed it for the same purpose; some others of the diocese of Ross have discovered objections to the office, and finally has followed, in the wake of the schismatics Drummond and Dunbar, the letter from Glasgow, in which city and diocese the office is not in use, and, I should think, absolutely unknown to the majority of Churchmen there. How "it is daily becoming a sore stumbling-block in the Glasgow congregations, a positive offence to many" who never hear it used, puzzles me greatly to discover. If such, however, be the fact, that the doctrine of the Sacrament of the Lord's Supper, as set forth in that Communion-office, in language the most *literally* scriptural and Catholic, be a stone of stumbling and a positive offence to many professing Christians, one is naturally led to infer some radical defect in the teaching of such persons, that they have not been instructed in the Catechism which asserts that "*the body and blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper.*"

Another cause there may be, not doctrinal, which unconsciously excites the clergy in Glasgow to desire the entire adoption of the English Communion-office to the abrogation of the Scottish; viz., their national prejudices. They are Anglicans, and, in their minds, a Church by law established may have a preponderating influence, and accordingly, what is not so established will somehow convey to them an impression of dissent; that the Episcopal (so called) Church of Scotland, not being by law established, occupies in some degree the position of a dissenting denomination, and the more closely it is brought into conformity with the English establishment, greater dignity will thereby be conferred upon it. God forbid, however, that a Scottish Churchman should thus (as too many do) look upon his holy and venerable mother. She has, indeed, been smitten of God, and afflicted for her sins doubtless, and her children's. They, her undutiful children, have rebelled against her, spoiled her goods, and, what is worse far, deprived of her divinely-appointed office of guiding, instructing, and governing the nation in things spiritual. The Scottish clergy have been robbed of their inheritance, and unauthorized teachers intruded in their room. It is a well authenticated historical fact, that the Scottish clergy, *de jure* and *de facto*, were unlawfully expelled from their cures in **1688**, and unordained preachers thrust into their places, of which preachers the present establishment-ministers are the successors; and the bishops and clergy of the expelled. These facts there is now an unwillingness both to state and to receive, undeniable though they be. But is it right to withhold the truth from the people? Is it right of the Church to suffer the people to continue under the delusion that, separate from her fonts and altars, the Sacraments are rightly and duly administered and received? Though painful, the truth must be spoken, the Church of Scotland has long been, and still is, unfaithful to her erring children, unfaithful to her Head and Lord. It is a too flattering unction which she lays to her soul, the compliment of Bishop Horne. St. Paul was poor, and labored with his own hands, yet he made not his poverty an excuse for not preaching the gospel and extending the Lord's kingdom. What sympathy could he have with, what preference could he give to, a Church claiming to herself the title of the Church of Scotland, but missionary neither at home nor abroad? The bishops exercise no oversight of the dioceses whose titles they bear, over none save the congregations which recognise their jurisdiction; and thus no efforts are made to reclaim schismatics; and many who are admitted into the Church by baptism are lost to the Church from want of pastoral superintendence. I cannot persuade myself that, notwithstanding the boastful claim to be the Church of Scotland, the clergy are seriously convinced that they are the *legitimate* representatives of the ancient Scottish clergy; for I cannot conceive the existence of such a conviction unmarked by more abundant fruits. Not thus did the great Athanasius, and other Catholic bishops, sit quietly still when the Arian heretics prevailed, and expelled the bishops from their sees. Not thus St. Germanus, when the Pelagian heresy, like a foul leprosy, had infected and well-nigh quenched the faith of England. To this unfaithfulness, this oblivion of our high calling, in a great measure may be ascribed the attempts now made to get rid of the last and only remaining trace of our independence as a true, though fallen, branch of the Church of Christ. Feeling how little we deserve the title of a pure Church, I cannot accept this flattery, and thus seem to acknowledge its truth. In the possession of our Holy Eucharistic office, which some seek to repudiate as too good for us, perhaps, we have an advantage over the Anglican Church. But in the actual operation of the Church in the fulfilment of her institution, in her trafficking with the talents which our Lord has enjoined, the Scottish Church does not only not surpass, she comes far behind the English Church in purity. Sir William Dunbar has been excommunicated, and justly so. But why, it may be asked, has the Primate of all Scotland smitten him alone with the spiritual sword? Is he more guilty than the schismatics of Montrose and Perth? more guilty than his predecessors in St. Paul's Chapel, Aberdeen, many of whose flock, I have heard, have been confirmed by the Bishop, and they schismatics too? Why, it may be asked, again, have not all the angels of the Churches of Scotland tried them which say they are apostles, and are not? Why have they suffered the Jezebels which call themselves prophetesses to teach and to seduce the servants of God? This did God require of His stewards when the heathen furiously raged against His Church; and can we think that in these comparatively peaceful times He does not require the same of them who sit in apostolic thrones?

The false prophets who hold ecclesiastical supremacy in Scotland are not rebuked, rather complimented. Schismatics from Rome erect their antagonist altars even in our metropolitan cities, and no excommunication pronounced against them. The Divine Head of the Church declared to His vicars with a "Verily, I say unto you, whatsoever ye shall bind on earth shall be bound in heaven." Where faith is, obedience should follow. What God hath commanded, should be done. He is Lord paramount over His Church, and will not fail to give force and efficacy to the commands He has charged His servants with. By chastisement He may bring the schismatical to a sense of their guilt. By the secret influence of His Holy Spirit He may turn the hearts of the children to their fathers. If we have a lively faith in God we cannot, dare not, doubt that He will ratify in heaven the sentence pronounced on earth, by them who have authority. But we have been doating so on establishments, worshipping the image that the king hath set up, that faith in, and obedience to, the Head of the Church and Saviour of the body are well-nigh extinguished. Before we appropriate to ourselves the blessed name of a pure Church, we must seek for and walk on the rough and narrow path with stern and uncompromising obedience. We must clothe ourselves with sackcloth and cover our heads with ashes ere the Lord will endue us with "fine linen, clean and white." Poor though we be in carnal things, we must be "poor in spirit," that ours may be the kingdom of heaven. Most sad and melancholy though it be to see our Holy Mother prostrate in body and not humble in spirit, yet is there comfort in this her humiliation, for dead though she appear, yet is she alive. Her very existence in spite of all her apathy proves that the Bridegroom has not utterly cast off his spouse. Still he nourisheth and cherisheth her. Her love has waxed cold, but His abideth ever. She is bone of His bone, and flesh of His flesh, and He cannot hate His own flesh. We deprecate the praise, but we entreat the prayers of our English brethren; we ask them to "pray for us that the word of the Lord may have free course and be glorified;" that we may be brought to a confession of our short-comings, to repentance for our unfaithfulness, to greater zeal and earnestness in turning the disobedient to the wisdom of the just. And this may we ask, not only as fellow-members of the same body, but also because, humanly speaking, to the English state we owe our depression. England intruded a foreign prince (William of Orange) upon Scotland. He persecuted the Church, expelling her clergy and setting up dissenters in their room; and to this day the sovereign, at his or her coronation, is bound by an oath to uphold and maintain schism established in Scotland. Of a truth God is long-suffering and of tender mercy to have spared us so long. This reminds me of another instance of His love. It was said by many that the present dissensions in the establishment would turn to the profit of the Church, as some think numerical increase profitable, and we were in danger from an influx of impenitent schismatics. God hath delivered us from this calamity; for they who are called conservatives make it a point of duty or policy to support the establishment; and thus they whom the Church ought to receive as penitents are restrained from seeking admission from wrong motives—mere discontent. Many of what are called Episcopalians, not Churchmen but nominally, are also of the number of the establishment supporters; and thus our Lord is sifting the chaff from the wheat. It may be that a contest about the Scottish Liturgy will prove another means of our purgation, and some may go out from us because they are not of us. In the meantime our duty is to continue instant in prayer, to hold fast by the faith once delivered to the saints, to stand still, and we shall see the salvation of the Lord. He hath held us up hitherto, and will not suffer His Church finally to fall.

I am, &c.

A PRIEST OF SCOTLAND.

St. Gervad, Bishop and Conf.

COMMUNICATIONS.

For the Churchman.

Mr. Editor,—In the Churchman of the 4th Nov., is an article over the signature of "G." of *Gardiner*, Maine, which is so palpably sinister in its statements, and which by so great obliquity aims to place in the wrong a communication of the —— ult., touching the Church in Maine, that a brief notice of it seems due to justice, truth and propriety.

On seeing "G.," in the article in question, apparently startled at the communication which he notices, which avers, "our correspondent sees no urgent call for the Church (in Maine) except at Calais, and perhaps also Eastport; he taking the ground that to thrust the Church in uncalled for, among a small population rigidly attached to other denominations, and abundantly supplied with teachers of their own choice, is not the duty of the Board of Missions, when from so many places in the destitute and increasing West, the Macedonian cry, 'Come over and help us,' is incessant and loud, and the Board has not the means of responding adequately to the call;" and then, hearing him in the midst of his paroxism "insinuating" the consistency and ardor of his own Churchmanship, exclaiming, "*I* had supposed that I belonged to a Church founded by the Apostles and Prophets, Jesus Christ himself being the chief corner stone;—that the commission given to those apostles had been regularly transmitted to its divinely constituted ministry—and I could not doubt that an especial blessing would be bestowed upon this Church, which could not be claimed by those who derived their authority solely from the will of man;" I say, on seeing and hearing this, I was naturally constrained to ask, *Is* this the self-same "G.," that identical letter of the alphabet, which, since the date of his communication, I have heard justifying the admission of ministers of various denominations, Unitarians," &c., to the pulpit of a consecrated church edifice, (of which, it is not too much to say, he, though not the Rector, nor even a clergyman, much less a *clerical* Bishop, has had the chief control for a long series of years,) by the remarkable argument, "The Church allows *lay reading?*" *Is* this "G." that very seventh letter in the twenty-six, respecting whose consistency of Churchmanship I might furnish so many and peculiar illustrations?

He first notices, with a fairness that is unique, a *lapsus pennæ*, or an error of the *type*, by which I am made to speak of the ancient Church in Pownalborough as *Waldoborough;* and, instead of simply making the correction, he treats the matter as of great moment; **asserts that the service of the Church was never performed in Waldoborough, [a gratuitous item respecting which he might be better informed by consulting the annals of the early Church in Maine;] and then exultingly proclaims that the** sympathy excited by your correspondent for "the scattered stone of the ancient foundation," and for "the moss-covered gravestones," is "thrown away." On this part of "G.'s" singular article, I only remark further, that when he shall be as anxious to know and to give the whole truth, as in this instance he has been to cavil; and when the views of the regular succession, &c., which he has on this occasion acknowledged, shall be carried out in a regard for the Church in her canonical provisions, then may *he* mark the place of the scattered stones of the ancient foundations, and pause to gaze for one moment upon the moss-covered monuments of the ancient dead.

"G." next endeavors to fault the communication in question, by a quibble touching the Church in Westbrook, now defunct. He very chastely and modestly tells us that the statement "gives a *false* impression," though he, at the same time, confesses it is "literally true." He thinks it became the writer to say, "an *attempt* to *establish* the Church *failed.*" What I did say, is simply this, "a Church *planted* at Westbrook is *defunct.*" That the Church was planted there; was recognised by Diocesan Conventions; and did exist as a part of the Church in Maine, appears from "G.'s" own statement. And yet to say "a Church *planted* at Westbrook is *defunct*," does not meet his views. "*If* literally true, it gives a *false impression.*" He himself speaks of "the Society," its precedence of the sects, its calling a clergyman, its place of worship, its promise of aid, its increase—and he tells that the Congregationalists and Methodists came in, and "the Episcopal Society" was abandoned. Could he have had the supervision of the language of your correspondent, he would have saved himself from that necessity of courtesy excessive, in charging upon your correspondent so grave a fault. He would have had him say, "an *attempt* to *establish* the Church *failed;*" and then all would have been well. Were "G." now at hand, from how many errors might I be saved in this reply! He says, "the effort doubtless would have been successful," if *circumstances had favored.* True. and when the skies fall, the boys may catch larks.

"G." says, "Your correspondent next insinuates that the Church" [in a certain place, which shall here be nameless, because I would not imitate the example of "G.," and make the incidental mention of a parish the means of associating with it aspersions like those which "G." insinuates,] "changed its corporate name for the purpose of defrauding its creditors; by what legerdemain this was to be effected he does not tell us." It might here be sufficient to reply that no such "insinuation" is made, or intended, whatever the facts in the case, of which the writer knows but little, may, to those as familiar with the subject as is "G.," seem to imply. The motive which "G." imputes to him, he spurns from him; for he is incapable of that which "G." insinuates into his mouth. If there was ever such a thought present before his mind, it was insinuated in the statements of this very "G." The attempt to palm upon me, the thoughts and inuendoes of his own production, may be worthy of the motive that prompted his whole two and a half columns; but as I wish neither to make him appear base nor ridiculous, I will forbear to comment further upon that part of his article.

He next dwells upon the expression by me of an opinion that it is not the duty of the Board of Missions, in the present state of its finances especially, to crowd the Church in where she is not called for by any portion of the community, when so many urgent calls for her services are necessarily postponed; and he says that "no *Churchman* would allow the inference drawn by the writer." Now I may not here boast of my own Churchmanship, Mr. Editor, but I think that "G.'s" risibles must have been moved, when he penned the above sentence, at his own presuming—perhaps at his own tact. His article was evidently intended for a distant market, where he supposed the parties unknown. He says: "The legitimate inference I take to be, that wherever people choose their own teachers, and have enough of them, and are attached to their doctrines, however false and erroneous, that no attempt should be made to establish in that place a purer Church." Truly, after this exhibition of "G.'s" talent at induction, we need not be surprised if he should seriously infer that he is himself a most consistent pattern of churchmanship, and infer that the Church itself is in its rubrics unrubrical, in its canons uncanonical. What a scene here opens to view, and what a tale might be unfolded, whilst "G." flourishes rhetorically about protracted meetings, revivals, &c., which, he avers, are the fruits of *fanaticism.* Whose bantling the things condemned *ad captandum*, have been, the Methodists, the Calvinists, and the Universalists, of whom he speaks, if perchance they should see the communication of "G." will pronounce with surprise at the temerity of one who has so little regard for others' memory. The Universalist, I apprehend, will say that the *remedy* proposed for Universalism, must be administered quite otherwise than it has been in some places; or under the walls of our churches their edifices will continue to rise, and their societies will continue to draw from parishes that have been nominally Episcopal a large portion of the materials that swell their numbers.

"G." has *inferred* further, that I mean to be understood that Maine has a small population; and this he combats—so adroit is he in making men of straw, that he may valorously demolish them. "Does your correspondent mean," he insinuatingly asks, after talking of forests, and quarries, and fish, and water, "that such a State is not fit for the establishment of the Episcopal Church?" I have too much respect for "G." after all, to reply *Bah!* though a grave Church man did, in my presence, on arriving at this point, so exclaim.

He says, "Every village, however small, has its opposition meeting-houses; and there are in all our towns many respectable people dissatisfied with all they see, hanging loose upon all societies, and ready to join any that would supply the wants they feel, but know not how to describe." True: and is *this* the encouragement which the Board of Missions has to appropriate $1,300 per annum to sustain four stations in Maine. and to add others? How many such as he describes would in the same way "hang loose" upon the Church, "ready to join any" thing else that shall be new. Where the Church is not presented in her purity, and her claims are kept out of sight, there have been found to be many such; and even where the Church has been faithfully presented, some of those accustomed to hang so loose upon society, are found to be no great acquisition. **There are sometimes cases that forcibly remind one of the anecdote that has been related of Dean Swift:—He** had made much of one who, having been excommunicated from the Roman Catholic Church, had become suddenly after a convert to Protestantism, and had become a part of the Dean's flock. This individual, in a short time, was at his old tricks, and gave the Dean much mortification and trouble. The Roman Catholic priest knowing what had happened, meeting the Dean, said: "I give you much joy of your convert—hope he is a comfort to you?" Said the Dean, putting his hand upon the priest's shoulder, "Sir, I've no objection to your weeding your garden; but I protest against your throwing the weeds over into mine."

"G." well understands, and I trust that the reader will, that the writer would wish to see the Church planted everywhere. He yields in devotion to our holy and Apostolic Church to no man living. But he would force the Church in no where among the other denominations, unless there be a satisfactory reason for so doing—the Church being earnestly desired. At least, let this policy be pursued until those places from which the call is urgent are supplied. Party spirit may rule otherwise; but so dictates common sense and true evangelicism.

Lest I should occupy too much room in your valuable paper, I defer a notice of the recent appropriations from the Missionary Board to Maine; and some matters connected therewith of much importance to the Church.

Yours, TRUTH.

For the Churchman.

INCONSISTENCY.

Mr. Editor,—In the Episcopal Recorder of December 30, is an article, "Reasons why I am a Churchman." The object of this is to prove, that the Scriptures plainly teach "that there were and ought to be *three* orders in the ministry. That the "*first order*," that of Bishops, "ONLY might ordain to the ministry."—Here is the plain doctrine of *Apostolic succession through the line of Bishops* most distinctly brought out. The *next* article is a letter from Bishop Cosin, "On the Reformed Churches." Residing in France during the persecution in England, he is, by a French Presbyterian, urged to give an opinion as to the validity of order by Presbyters. After considerable special pleading, he seems to come to the conclusion, that such orders *might possibly do* for the French, because they could get no other, but that they would not do at all for him. This opinion is commended by the Editor of the Recorder, because it recognises the validity of orders by the *second* grade of the ministry.

In *this same paper*, the Synod of Michigan is severely condemned, and its President, Mr. Duffield, charged with signing his name to a "falsehood of which," says the Editor, "we feel compelled to say he could not but be aware," because among other things they charge Low Churchmen with holding the *exclusive doctrine* of *Apostolical succession*, in the line of Bishops. This is all contained in the one same paper. I would ask do the Editor of the Recorder and his friends believe the doctrine of the alone validity of Episcopal orders? Or do they believe also in the validity of orders by Presbyters? Why call their "New School Presbyterian brethren" hard names, for condemning a doctrine which the Editor in the same paper both approves and disapproves? If this be a specimen of the teaching and consistency of the Recorder, it is no wonder its readers are in a fog. "A little so and a little not so." Z.

THE CHURCHMAN.

SATURDAY, JANUARY 13, 1844.

THE PENDING CONTROVERSY.

When we understood that Dr. Wainwright had waived the right of the challenged party, and had courteously followed the wish of his antagonist, instead of adhering to his own, as to the vehicle of the proposed controversy, we had supposed that there would be no occasion for transferring the articles of the reverend disputants to our columns. Nor had we taken a different view of the matter until our outside was made up; when on the representations of our agent that we should disappoint the wishes of many of our readers, particularly those in the country, by excluding the controversy from our columns, we felt bound to consent to its insertion; at least for the present, and while it is confined within reasonable bounds. Hereafter we shall endeavor to make arrangements for its appearing without interfering with the usual proportion of original matter.

As to the origin of this controversy and the respective attitude of the combatants, the preliminary letters set the matter in so clear a light, that it is scarcely necessary to say a word about it. We entirely acquit Mr. Choate of the blame of having originated it. The religious "principles and virtues" of the Puritans are as much interwoven with their history, as are the religious principles and virtues of the old Romans with theirs, or the Christian Faith and Obedience of the Primitive Church with the story of its confessors and martyrs. It is difficult to eulogize the men without eulogizing their religion; and if the historical allusion in Mr. Choate's speech be—as is alleged—the gravamen of its offence, we do not see that it was possible for a man to deliver an Address on an Anniversary of the "Landing of the Pilgrims" containing less exceptionable matter. Neither was Dr. Wainwright to blame. Not for being present at the Address; for the celebration was confessedly not of a religious character, and therefore his presence implied no compromise of the principles of his Church and no sanction of the errors of others. Not for the conspicuous position which he occupied, for this was taken in compliance with the polite request of the managers. Not for retaining his seat while subjected to what he deemed an insult, for this it was the duty of the managers, under whose protection he was, in their own time and way, to repel or to reprove. Not for his Address at the dinner, for the managers, by assigning to him that honor, had shown their sense of the indecent proceeding at the Tabernacle, and, with much tact and delicate sense of propriety, had put in his own hand the weapon of defence and correction. Not for the use of the weapon which the managers had so considerately accorded to him, for the point of his remarks is simply to say that the hall of festive and social celebration was not the time or place for the introduction of religious feuds. On all these points—and on some of them we had at first doubts, owing to a want of information as to the nature and design of the New England Society—we hold Dr. Wainwright's vindication to be complete.

Nor are we disposed to comment severely on the excessive and protracted outburst of applause at the Tabernacle. The worst that can be said of it—we refer of course to that extreme degree of it which made it evidently a triumphant *hurrah* over such Churchmen as happened to be present, since otherwise no exception could be taken to it—is that it was a violation of the rights of courtesy; an unbecoming disregard on the part of a large majority to the feelings of a small minority. It was, however, extemporaneous and unpremeditated; nor do we see any reason (for it would be doing injustice to the audience assembled at the Tabernacle to take the remarks of such prints as the New York Evangelist, and Journal of Commerce, for an exponent of its feelings) to charge it with bitterness. Whatever was amiss in the feeling was sufficiently met—or at least to the satisfaction of the aggrieved party—by the few temperate and conciliatory remarks of Dr. Wainwright; and there, it would seem, the matter might have ended but for the irruption of a third party.

What special motive could have induced Dr. Potts to enter the lists, it is hard to divine. He is, if we are rightly informed, a Presbyterian minister. Whether he be of the Old or New School, of Dutch or British extraction, we know not; nor is it material to inquire; for we suppose that all Presbyterians who have not lost their identity, will confess, in the words of "The Form of Government," &c., appended to "The Confession of Faith," that "The ordinary and PERPETUAL officers in the Church, are BISHOPS or PASTORS; the representatives of the people usually styled Ruling Elders and Deacons." Now here is the identical *principle* which Dr. Wainwright advanced; viz., the principle that "there can be no Church without a Bishop;" for it is affirmed that the *perpetual* officers of the Church are bishops. It matters not whether the authority here implied is invested in one grade or ten grades, or whether the persons who exercise it are called deacons, priests, bishops, or popes, the *principle* is the same; viz., the principle of authority vested in one order of men over others in the Church of GOD. This principle it is the boast of the Puritans thoroughly and consistently to have opposed. They are all to a man, their own priests and their own bishops. They may set "a gifted" man over themselves, but they allow no man to be set over them by ALMIGHTY GOD. They acknowledge no such *divine* institution as that of the clergy; they own no perpetual order of men in the Church, who are empowered exclusively and by divine right to be "Stewards of the mysteries of GOD." They strike at the root of all authority, and are for "free and equal rights" in the Kingdom of Heaven. It is this principle, or rather an unseemly and discourteous exultation in it, which Dr. Wainwright rebuked when he said there could be no Church without a Bishop. It is the same principle which the Presbyterian Church rebukes when it says that the PERPETUAL OFFICERS of the Church are Bishops or Pastors; implying that they are the representatives of GOD, when it adds that the Ruling Elders are the representatives of the *people*.

Now there are many Independent or Congregationalist ministers in this city, both Orthodox and Unitarian; and some, probably, who were present at the oration and at the dinner; not one of whom saw fit to throw down the gauntlet when Dr. Wainwright had cleared the ground for the purpose. Not one, so far as we know, who opposes the *principle* which Dr. Wainwright advanced has made any public demonstration of dissatisfaction. But while they are silent, comes forward—a New Englander or descendant of the Puritans? No. A Unitarian Clergyman? No. An Orthodox Congregationalist? No. A Baptist, Quaker, or any other professing Christian, who denies the divine institution of the clerical order? No, but Dr. POTTS, a Presbyterian Clergyman, who is himself bound to maintain the very principle which Dr. W. had advanced, and who had therefore no good reason to think that he was assailed by the gentleman who advanced it. And what in effect, says Dr. Potts to Dr. Wainwright? Sir, he says, I am informed by the public prints that you said there can be no Church without a Bishop. Sir, there is a sense in which this is the truth. But *you* did not mean it in *this* sense. For in what you said "a prelatical and not a parochial bishop is meant." Now, sir, I would have you to know that my brethren and myself are the true bishops. And I pledge myself to prove that the position that there can be no Church without a bishop, *as you meant it*, is false, unscriptural, anti-Christian, anti-republican, and fraught with all evils under the sun! Can any thing be more preposterous, more gratuitous, more trifling, than the interference of Dr. Potts?

Two things, however it clearly proves. First, that in the judgment of those most interested and most competent to decide, Dr. Wainwright's address at the dinner gave no just ground of complaint. Next, that Dr. Potts himself sets very loosely to his own principles; for otherwise he would much sooner have thanked Dr. Wainwright for asserting the principle, in opposition to the *genius loci*, or spirit of the celebration, than have challenged him to public combat for not having asserted it under a particular form or modification.

JACKSON'S TREATISE ON THE CHURCH.

We have received from H. Hooker, 178 Chestnut street, Philadelphia, Dr. Jackson's Treatise on the Church, with another appended by Bishop Sanderson, and a letter of Bishop Cosins, in regard to the ordination of ministers in the Reformed Churches on the Continent of Europe. A lively and fertile genius which infuses spirit and freshness into the most abstruse subjects, profound and varied learning, and deep and ardent piety are everywhere the characteristics of Jackson. His works (in three vols. folio,) are a treasure to the Church which nurtured him, and most earnestly would we unite with the Episcopal Recorder, in commending even this imperfect specimen of them to our readers were it not disfigured by the prolix introduction of a man of whom we have no wish to speak in terms of disrespect, and of whom therefore, we will only say that if he understands Jackson we do not. Not a page, scarcely a line, does he write, which does not seem to us to prove him ignorant of his author and his subject. Why cannot such a man as Jackson be suffered to speak for himself? And why must Mr. Goode, in editing a portion of his works, (a service for which every Churchman would thank him,) obtrude upon us an attack on Dr. Pusey and the "Tractarians?" How different in this respect has been the conduct of these (so called) "Tractarians!" They have republished, or are republishing, (we allude to the Anglo-Catholic Library,) the works of Andrewes, Bull, Leslie, Beveridge, Jackson, and all the distinguished lights of the Anglican Church *entire*, and *without* note or preface, (or any other than merely *critical*) of their own. Jackson, following in the steps of the Reformers, earnestly called attention to the truth, (then specially demanded by the prevalence of ecclesiastical corruptions,) respecting the Invisible Church, and pressed the immeasurable superiority of union with it over union with the Visible Church. But Jackson did not run into the Lutheran error that the visible Church was begotten of the invisible, or that union with the latter was the result of an *immediate* operation of the Holy Spirit. On the contrary we find him (p. 163 of the present volume) expressly disclaiming the error, and thus sanctioning what Mr. Goode complains of as being "the favorite phraseology now, that it is through our union with the visible Church that we become united to CHRIST:" Mr. Goode means, united as *living* branches, for not even he, we suppose, would seriously deny that the man who is united with the (visible) Church, is, in some sense, united with CHRIST. Not that union with the visible is, in itself, union with the invisible Church: neither Jackson nor Dr. Pusey maintains this: but that it is a means or prerequisite appointed in order to such union, and ordinarily necessary to effect it. The grace and truth which are tendered in the visible Church, must be received by its members and incorporated into their being, before they can become members of the invisible Church. We dislike the terms *visible* and *invisible* as applied to the Church, and think that the end intended by them may be more simply and effectually gained by the scriptural distinction between *dead* and *living* members of CHRIST. To the main doctrine, however, of Jackson, we heartily subscribe, although we have no doubt that could he see the developments which have occurred since his day, he would own that a different phasis of the truth from that which he chiefly exhibited, was more imperiously required by our times. On the Roman controversy, Jackson confines his opposition to *the present Romish Church*, and in this, as well as adhering to the canon of Vincentius, has set Mr. Goode and his friends an example which they would do well to follow.

DR. HORNE'S MARIOLATRY, (Henry S. Parsons, Hartford,) is published, containing a large body of facts and evidences of the idolatry which has prevailed and continues to prevail in the Roman Communion. We commend the book to our readers, but are sorry to add that we desiderate in the work of Dr. Horne the Catholic tone and scrupulous caution of Dr. Jarvis, which gave so much value to his "No Union with Rome." One allegation against the Romanists which is capable of refutation does them more good, than fifty tenable ones can do them harm. Dr. Jarvis advanced no statement against them which was not impregnable; Dr. Horne has advanced several such; though his main statements and those which relate strictly to the worship of the Virgin, may be relied on for their accuracy.

INTROITS, *or Ante-Communion Psalms for the Sundays and Holy-Days throughout the year*, (Philadelphia, Lindsay & Blakiston,) is a very appropriate gift for the Holidays. The typographical execution is in the best style of the art, though not elaborated beyond the merits of the Psalms. The title page is rubricated, and the leaf following contains an inscription of the work to the Bishop of Maryland.

The historical view of the present aspect of the Church of England, &c., which first appeared in the Colonial Quarterly, and has been reprinted in our columns has been given to the American public in a pamphlet form by Joseph Robinson, 110 Baltimore street, Baltimore, to whom we are indebted for many like favors.

If No. 1 is a fair specimen of Mr. Cheever's Lectures on the Pilgrim's Progress, &c., (Wiley & Putnam,) they will all be worthy of Mr. Cheever.

"Thoughts of Peace for the Christian Sufferer," (H. Hooker, Philadelphia,) is a collection of scriptural texts interspersed with poetical extracts.

"The two half dollars and other tales," (Boston, Tappan & Dennet,) seems to be a very suitable, and is certainly a very agreeable "gift for children."

At a meeting of the Standing Committee of the Diocese of New York, held on the 5th instant, the Rev. Charles H. Williamson, Deacon, was recommended to the Bishop for Priest's Orders; and Messrs. Marlborough Churchill, and William M'Cune, were in like manner, recommended to be received as Candidates for Orders.

The Rev. Andrew H. Cornish having removed from this Diocese to that of South Carolina, with a letter of dismission, and been there received, has changed accordingly his canonical residence.

At an ordination held by Bishop Polk, in St. Paul's Church, New Orleans, on Sunday the 4th in Advent, Mr. John L. Gay was admitted to the holy order of Deacons. The sermon was preached by the Bishop, and the candidate presented by the Rev. Charles Goodrich.

A brief reply to the exceptions taken by the Catholic Register at our notice of Bishop Hughes's Address, is crowded out this week by other matter.

Bishop Hobart's Apology, (Stanford, Swords & Co.,) is now republished in a cheap form. We hope every Churchman will furnish himself with a copy of it.

We should be glad to hear again from the author of the enigma on our last page.

From the Commercial Advertiser.

REV. DR. WAINWRIGHT TO REV. DR. POTTS.

Rev. and Dear Sir,—I cannot but express to you my great surprise at your preference for an oral over a written discussion of any controverted point in religion—more especially one of the nature of that now lying between us, requiring, as it does, if it be thoroughly treated, the careful and deliberate examination of "Scripture and ancient authors." I have as little objection as yourself to having "this or any other subject brought before a public tribunal." On the contrary, if there is anything which can overcome my repugnance to a religious controversy, and my regret at having been forced into one like the present, so often agitated and so thoroughly sifted, it is the hope of its attracting the notice and exciting the interest of many who have heretofore been ignorant of it or indifferent to it.

It is precisely because "I consider this to be a subject vitally affecting the public interest," that I wish it to be presented in such a form that the public mind may not be *hurried over it without time for reflection*, or be distracted or diverted from the true point at issue by those subsidiaries which almost inevitably accompany an oral debate; but may have the opportunity *to pause* and *deliberate* and *examine*. So great is my confidence in the security of the position I have to maintain that there is nothing I so much desire, since the controversy must take place, as that the whole community, far and near, should become acquainted with its whole progress; or, in other words, that it should be a popular one. And it is because a debate in the Tabernacle or in any such place would embarrass, if not defeat, this object, that I am opposed to the arrangement you press so earnestly.

Does Dr. Potts really imagine that an assemblage, such as would throng the Tabernacle at the admittance price of a shilling a head, (as has been proposed in one quarter,) to amuse themselves with the sharp encounter of two clerical gladiators, would be a suitable tribunal to judge and decide such questions as those which must of necessity arise in this discussion? Or that, however well selected such an audience might be on one occasion, the same persons could be induced to come and attend for several hours, day after day, and through several weeks, to hear a theological question debated? And if not the same throughout, and auditors of the whole of both sides of the argument, could they be well informed and impartial judges?

An oral discussion then could not lead to any thing like a satisfactory final arbitrament between us. But you prefer it "because of the greater freedom it affords." What you mean by this freedom I do not precisely comprehend, but if you intend by it what it might be interpreted as implying, loose declamation, and the liberty of introducing irrelevant topics, instead of being restricted to close and well compacted argument, and confined rigidly to the matter in hand, this is a kind of freedom which I by no means desire for myself, and which I am willing to believe your good sense would lead you also to reject.

My objection to the oral form of debate, grounded on the partial and limited opportunity which would be thereby afforded to the whole community for becoming acquainted with the entire discussion, might be obviated, you may say, by the introduction of reporters for the public press. Now I acknowledge the great ability and general fidelity of this useful class of persons, and although through the inattention of some of them, on a recent occasion, I have been made to appear to you to have spoken in a manner "remarkably incorrect in respect to language, style, grammar," &c., and have reason to believe that through their defective report of my speech at the New England dinner I have been exposed to the misfortune of being drawn into the present controversy; I cannot deny that upon the whole they would give a pretty full and fair representation of the discussion.

Their task, however, would be more difficult in the present than on ordinary occasions, inasmuch as we shall probably have to quote authors with whom we cannot reasonably suppose them to be acquainted, and languages with which they are not familiar. If, then, the intervention of reporters is needed to give a wider dissemination to arguments which must be otherwise restricted to a single audience in a single room, will it not be preferable that the debaters themselves shall express their sentiments in a manner for which they must be responsible, and which will not admit of their escaping, should they make an unfortunate demonstration, under the cover of an inaccurate report? I cannot but think, therefore, that the great body of the public will far more certainly be put in possession of the whole argument by a written than by an oral discussion.

The only advantage, as it seems to me, which the public could gain from the latter arrangement, would be that to the list of shows and popular amusements, already sufficiently extensive, another would be added. And as to the principals in the debate, their sole benefit would be the opportunity of displaying their forensic powers before a large and promiscuous auditory. Now I take it for granted that as with each of us the maintenance of truth and not victory over an opponent is the paramount wish, and that as neither of us has an unworthy appetite for popular applause to gratify, or is disposed to lend himself to any show whatsoever, to promote the popularity of any public place of resort, we shall best preserve our own self-respect and maintain our personal dignity by keeping aloof from any oral controversy.

I have thus, as you requested me to do, "reconsidered this point," and my mind is now "entirely made up;" I "utterly decline an oral discussion," and I only feel regret as well as surprise that your urgency upon this point has obliged me to enter into the reasons for thus declining, and that our sympathies and judgments upon preliminary matters have not proved as much in harmony as I confess I had supposed them to be.

The next alternative which you propose is, that we should employ the columns of a daily paper rather than those of a religious journal, because, as the latter appears only once a week, the discussion would be "protracted interminably." I regret to perceive this intimation of your views as to the length of the controversy. For my part I shall wish it brought to a close as speedily as possible, for I can employ my time much more acceptably to myself, and as I believe much more profitably, in the peaceful and unobtrusive duties of my profession, than by taking a part in a discussion which has often employed the pens of much abler and more learned men.

Your other reason for preferring a secular journal to a religious one, because the latter "is not circulated among that class of readers who are likely to be influenced by the discussion; for probably their minds are made up upon the point at issue," does not offer any great compliment to "this class of readers" on the score of candor and openness to conviction. However, I will not dwell upon this point, but waiving my rights and my *decided preferences* in this particular, at your solicitation will consent "to meet you half way."

The courtesy with which we have been treated by the Commercial Advertiser, and the liberal offer they make of the use of their columns, settle the question at once as to which paper we shall select. I agree then, that all my replies to your communication shall be sent to this journal, with the express understanding that the editors will abstain from all comments themselves during the progress of the controversy, and will not allow the introduction of any communications touching the question; so that the attention of neither of us may be taken up by warding off side blows from bystanders. Awaiting, then, the appearance of your next letter, I subscribe myself

Very respectfully,
Rev. and dear sir, yours,
JONA. M. WAINWRIGHT.

REV. DR. POTTS TO REV. DR. WAINWRIGHT.

Jan. 2, 1844.

Rev. and Dear Sir,—I have now before me two communications from your pen, one dated the 30th ult., the other Jan. 2. In the first, you express your thanks for "the courteous terms" in which my letter of the 27th ult. was "drawn up"—and admit that "as to the important point, and the one which alone called forth my letter, the sentiment you uttered (*there cannot be a Church without a Bishop*) is accurately reported;" farther declaring your readiness "to avow it and to maintain it upon every suitable occasion," and concluding with some complimentary remarks, which I will do my best to merit. The latter communication of this date, reached me late this evening, and I now propose to give it as prompt an acknowledgment as my pressing avocations will permit.

I have attentively and respectfully read it oftener than once, and with an honest desire to give the utmost force to the self-justification which is its principle object. I am not surprised, and I will add, not offended, at the somewhat marked change in the tone of your last letter, inferring from it, however, that, upon farther reflection, you had come to the conclusion that your previous commendation of my "courtesy" had been premature. I say this did not surprise me, because I felt very sure, from the beginning, that if the report of your remarks at the New England festival should prove to be correct, you would speedily find yourself exposed to no small amount of animadversion, on various accounts, and hence would naturally entertain some displeasure toward any one who might call public attention to your unenviable position. I can say with unaffected sincerity that it pains me to find you in this position, and still more it pains me to be the instrument of exposing it to the public view.

I am perhaps indulging a vain hope when I beg you to believe this; for you have already implied, if not expressed, a doubt of the sincerity of my "unwillingness to believe" that your dinner remarks had been correctly reported. I trust I am not in the habit of using words at random. I felt all that I described, *an unwillingness to believe it*. I confess that my doubts were not very sanguine, but they were real, because, *first*, I am always shocked when I meet with any avowal of the unchurching dogma; *secondly*, because the manifest incongruity, to call it by no harsher name, between the dogma and the occasion, inclined me to believe it possible that you had accompanied it with some unreported qualifying phrase, which had softened its aggressive aspect; and *thirdly*, because I deemed it respectful and charitable to suppose, farther, that you might be one of the number of prelatists who hold the more tolerant views of the subject. That there are such (I would to God they were not so few among your clergy) is evident from your own expression, that "the *great body* of the Catholic Church" have maintained "the principle" you affirmed.

Why should I be suspected of disingenuousness, in expressing a hope that you were in the kind-hearted minority, embracing many able ministers and worthy members of your communion, who cannot go the length of delivering over the vast majority of Protestant Christendom to "the uncovenanted mercies" of God, which are no mercies at all? I beg your pardon if I have offended by supposing that upon the point of "no Bishop, no Church," you possibly might accord with Cranmer, Whitgift, Usher, Stillingfleet, Whately and others, who seem to have had some bowels of compassion—rather than with Laud and Dodwell, and Oxford Tractarians, who thought no more of cutting off the heads of Christian Churches than if they had been so many thistles.

Before I proceed to set the main issue in its true light, I wish to make a remark or two upon a collateral point, yet one which affects the question—who is the aggressor in this case? You seem to lay considerable stress upon the circumstance that there were at least "two clergymen" present at the New England dinner, who saw nothing worthy of animadversion in your remarks; I can only say that if they cared so little for their own denomination as to be content that it should be unchurched so publicly and so unceremoniously, they differ materially from two other clergymen who were also present, but who were no doubt withheld from rebuking such an attack upon the spot, solely by the consideration that a festive occasion was not exactly fitted for bringing "a controversial question before a promiscuous assemblage of persons."

In this connection, I beg leave to say also, once for all, that I hesitated some time before I could make up my mind to risk the suspicion of immodesty by venturing to take the place of abler and better men. I am very happy to say that my apprehensions on that score have been quieted by my knowledge of their approval of the step I have taken. Still, I wish you and them to hold *me alone* responsible. It is not, I assure you, from "a rabid rage for controversy," or from any overweening as to my own ability, that I have thus turned aside from my more congenial occupation; but from a conviction of the impropriety of letting so offensive an edict of excommunication pass unchallenged.

When Dr. Wainwright, a gentleman, a scholar, a Christian minister, (in each of which titles there seems to be implied the idea of refined *feelings*, as well as bland *manners*,) has taken so public, so extraordinary an occasion, for the purpose of unchurching the whole of Protestant Christendom, the Churches of Germany, Switzerland, France, Great Britain, Holland, and America—all except the prelatical bodies in England and this country—it surely is high time to demand that the public should be put in possession of the evidence by which so bold and unflinching an assertion is to be sustained; or, if that evidence is not forthcoming, it is equally high time that the enormity of the assumption should be exposed. There are hundreds who can perform the latter task better than myself, but still I believe it is not a task which requires the strength of a giant.

And now to the point; for I will overlook many objectionable matters suggested in your letter, because I am anxious to reach the main point as speedily as possible. The sooner we settle those bearings of the discussion which are merely personal, the better will our readers be satisfied.

I am bound to say, in the outset, that having disclaimed any *intention* to offer an insult to the anti-prelatical Churches, I willingly discharge you from farther responsibility upon that point. Had you, in addition, been pleased to qualify your proposition, so as to admit the ecclesiastical rights of those Christian bodies who "hold the the Head, even Christ," I should have laid down my pen, even though you had claimed for your own body a lofty superiority. But you have made no such admission. You stand where you stood when rebuking the descendants of the Puritans. You have indeed denied any *intention* to be "offensive" or "exclusive," but the question recurs, was not "the principle" you affirmed, *offensive* because exclusive? We are virtually charged with acting under forged commissions, with living in rebellion against God, because forsooth, "*there cannot be a Church*,"—sacred and venerable name, the name of our birth place!—*without* what? without Christ the Divine Redeemer? no: "*without a Bishop*." But to be out of Christ's Church, in the most essential meaning of the phrase, is to be out of the pale of salvation. And hence to affirm that there is no Church unless it have a prelate, is to affirm something that goes very far toward shutting heaven against the whole of Protestant Christendom, with the exception of yourselves.

Now, if these consequences naturally flow from your position, I ask again if it is not necessarily an "offensive" position. And whether, therefore, you did not assume an offensive attitude when you uttered it? Let us settle this point first, and afterward consider the plea of provocation which you offer in self-vindication, and we shall then be prepared to judge of the propriety of your attempt to alter the issue. Your object, my dear sir, is to exchange places with me. So I judge from the drift of your letter, in which you speak of the "public attack" I have made upon you; of my having given you "a challenge and defiance;" of my having forced you to follow me as "a combatant" in "a daily newspaper;" and finally, at the close of your letter, you leave the post you assumed on the 22d December, and call upon *me* to prove my negative of your proposition. In short, you wish to assume the attitude of defendant in this case, and to present me in the character of an assailant. This is a very ancient expedient in controversy, and is always resorted to by disputants who wish to avert from themselves the "imputation of having justly provoked a religious controversy," and to secure the sympathy of the by-standers, as wantonly assailed persons. I admit there is an advantage in this, but I think it can be shown that *you* cannot in this instance claim it.

For, *first* you made *an offensive attack*, not only upon the probable majority of your hearers, but upon the majority of the Christian Churches and ministers in this city. Whether meant to be so, or not, it *was* so. Whisper "the principle" in the blandest tones, and you do not change its real character. Say that you hold it in common "with the great body of the Catholic Church," you cannot evade the responsibility of having publicly uttered an offensive thing, by sharing that responsibility with others. Nor can I imagine a more belligerent style than that of the remarks which immediately accompanied it—"an arena"—"a throwing down and taking up of a gauntlet"—a readiness "to maintain that there cannot be a Church without a Bishop." I ask whether it was not Dr. Wainwright who "compelled" some one to follow *him* into the columns of "a daily newspaper;" for surely he could not suppose that in these days of newspapers and reporters, all that he might say upon this occasion would not be immediately sent off through the length and breadth of the land. I have seen many offensive and exclusive specimens of *Churchism*, but never one the odiousness of which was more perfectly disembarrassed of all ornamental drapery.

But *secondly*, was it provoked—and may you therefore justly claim to be excused from standing in the place of proponent in this discussion? Now what was the alleged provocation? I admit that this is the most important point in the preliminary question now under consideration. What was the provocation? Was there any that justified such a public repudiation of the majority of the churches of the Reformation? You expressly acquit the orator of any intention to insult those whom you call "Churchmen;" but you lay the whole blame upon the vehement applause of the audience. It was their noisy cheering of the orator's "sentiment," as you term it, that developed their latent detestation of prelacy, and discovered a determination to show its advocates how unpopular it was.

Indeed you intimate that there was something *personal* in the cheering, as those who were guilty of it "must have known that (you) were placed in a very conspicuous position as the guest of the Society." I think this is hardly charitable, to say nothing else, for I doubt whether the persons of the clergy are as well known as their names. I presume that the plaudits were given simply to the statement itself, and therefore the question finally presents itself in this form:—Was there in that statement any attack, designed or not, against those who modestly call themselves, *par eminence*, Churchmen? and was it such an attack as imposed upon any of that number a necessity of manifesting his aggrieved feelings. This is the turning point in deciding whether or not you are to be held responsible as the assailant in this case.

What then was the import of the language which seems so to have pleased the audience, and to have displeased you? It went no farther than to say that in Geneva the expatriated Puritans formed a republican State and a republican Church; and this he mentioned to account for the republicanism which their descendants brought to New England.

Now I grant you most readily, that if the applauded sentence had been so framed as to assert or even imply that this *Church without a Bishop* was *the only legitimate Church;* if the orator had uttered the converse or rather the counterpart of your doctrine, and had said "there cannot be a Church *with* a Bishop"—he would have advanced a dogma as offensive, as uncharitable, as anti-Christian, and I will add, as ill-timed, as the dogma which you felt it your duty to advance.

I could have forgiven some exasperation of feeling, on the score of the injustice and arrogant wantonness of the assault. Sir, I rejoice to be able to say that you cannot find upon the pages of any book of the least authority among us, or in any dinner speech that was ever delivered, the counterpart of your proposition affirmed. Mr. Choate did not affirm it; nor was this "the sentiment" which the New England audience saw fit to applaud, not having the fear of Churchmen before their eyes. The head and front of their offending was this and no more, that they dared to insinuate that there *might be* a Church without a Bishop; that the Reformed Churches of the continent of Europe (all of which, *without an exception*, had rejected prelacy) were lawful Churches; that their ministers, say Luther and a number of others, not altogether unknown to fame, as having done a little service to religion and liberty, were not usurpers simply because no bishop had laid his hand upon their heads; that their marriages were not unlawful, their children not illegitimate, their baptism and communion at the Lord's table not a farce. In one word, Mr. Choate did no more than *Church* the Genevan and Puritan Christians; *he did not unchurch* the prelatical Christians of England or even of Rome.

Now I beg leave to say that this is *the* material point, and it decides at once the question of your true position in the ensuing discussion, by deciding that as no attack was made upon the validity of your Church organization, so you were without any just grounds for the offensive, I mean the aggressive, attitude which you assumed at the table, when you told your audience that you would be willing to meet even the orator of the day, and prove that his Church at Geneva was no Church because "THERE CANNOT BE A CHURCH without a Bishop."

This is your proposition. I mean to hold you to this; and I now call upon you to commence the discussion, by defining your terms. In answering your arguments, I shall have the opportunity I desire, to "prove that this dogma is pregnant with innumerable evils, theological, social and civil, and that it is unscriptural," &c. &c.

I beg from you three definitions, which are indispensable to a right understanding of your proposition:

1. What is the Church?
2. What is the Catholicity of the Church?
3. What is a Bishop?

With an apology for detaining you and our readers so long, believe me, very respectfully,

Your obd't servant,
GEORGE POTTS.

Jan. 6, 1844.

P. S. Your reply of last evening to my note of the 4th, is open to some criticism, but I withhold it, because I do not wish that public attention should be fatigued with the discussion of collateral questions. I send the preceding letter to the journal which has been so politely offered for our use; promising that, as far as possible, I will not trespass upon the courtesy of the editors, by lengthened articles.

REV. DR. WAINWRIGHT TO REV. DR. POTTS.

Rev. and Dear Sir,—I had really supposed that after assenting to your proposition, to "meet you half way," all the preliminaries were definitely settled, and that having challenged me to the controversy and pledged yourself to the proof of an *affirmative* proposition, you would of course open the discussion. What was my astonishment, then, to discover from your letter, which appeared on Saturday, that a most important point is still undecided in your own mind, and that you have not yet concluded which side of the discussion you will assume.

I begin now to understand what you mean by that "freedom" which you consider one of the advantages of an oral debate. One of its privileges seems to be the liberty to change sides at your pleasure. I have good reason, therefore, to congratulate myself that I was not tempted to concede more than I did as to the form in which our disputation should be conducted, and allow my adversary to draw me into an arena where this dangerous propensity would be under less control than I mean it shall be, now that we are both tied down to our deliberate, recorded language. If, after the interchange of several letters considerately written—for you say "I trust I am not in the habit of using words at random"—our respective positions are not defined, I do not know how many hours' worth of extemporaneous words would have been consumed before we fairly got to work in good logical style—if we ever did.

In your first letter you throw out to me a contingent challenge in case I uttered a certain sentiment, and then you distinctly enunciate an affirmative proposition, and express your readiness to prove it. Let me recal to you your own words:—"I will hold myself ready to prove that this proposition, (viz. that there cannot be a Church without a Bishop,) is pregnant with innumerable evil consequences, theological, social and civil; and that it is *unscriptural*, *uncharitable*, *schismatical* and *anti-republican* in its character." In your second letter you confess that your attitude is that of the challenger by acknowledging that you have precluded yourself from any right to insist upon the oral or any other form of discussion, this being *my* privilege as the challenged party. This is your language—"I have, however, precluded myself from any right to insist upon this, and indeed any other form, but the object of this note is to request you to meet me half way," &c. And now in your letter of Saturday you coolly turn round and tell me in effect that *I* am the challenger and call upon *me* to commence the discussion. And not only so, but with singular modesty, and a very charitable regard for my incapacity to conduct my own side of the question, you suggest to me the very mode in which I am to begin, and select for me the words which it will be necessary for me to define.

This is sufficiently extraordinary;—but what is more remarkable still, and a thing, I suspect, unheard of before in any scholastic disputation, the very words you ask me to define *are constituent terms in your own affirmative proposition!* Thus you make an affirmation, pledge yourself to prove it, and then, in the very outset, ask of your opponent to define the terms which govern its meaning! I can hardly believe that you are aware of the position in which you have placed yourself. You say that "with unaffected sincerity it pains you to find me in a certain position," (in which by the way I do not find myself, and in which, I think, I shall convince the community, if not you, that I am *not*,) "and still more, it pains you to be the instrument of exposing it to public view." Now with a sincerity at least as unaffected, I must say that it gives me no pain at all to expose your logical inaccuracy. You have controverted a proposition of mine, and you "desire to have the opportunity to prove that this dogma is pregnant with innumerable evils, theological, social and civil, and that it is unscriptural," &c.—and in the very same breath you ask for three definitions, "which are indispensable to a right understanding of my proposition."

Now if these definitions are indispensable to the understanding of my proposition, and you have not yet obtained them, you certainly do not understand it. And thus you have undertaken to prove that a proposition which you confess you do not understand "is pregnant with innumerable evils," &c. You may select either horn of the dilemma, as you please. IF YOU DID UNDERSTAND MY PROPOSITION IT IS WORSE THAN TRIFLING TO CALL UPON ME NOW TO TELL YOU WHAT IT MEANS. IF YOU DID NOT UNDERSTAND IT, WHAT RIGHT HAD YOU TO PLEDGE YOURSELF TO PROVE IT TO BE "*unscriptural, uncharitable, schismatical and anti-republican?*" Besides, as a theologian, you *ought* to know the meaning of a maxim which has been extant in ecclesiastical language for centuries upon centuries; and within the last three hundred years thoroughly debated by the ablest theologians.

You advert again to my speech at the New England dinner. Presuming that you have not yet taken the pains to examine an accurate report of it, little as it deserves to be obtruded before the public, I append one in order that you may have no further apology for misrepresenting its bearings.

Now will you be kind enough to examine my language? Do I say that I throw down the gauntlet, or wish or intend to throw it down? No,—but that *if* thrown down I shall be ready to take it up. *You* have thrown it down, and *I* have taken it up. You bear on your shield the motto propounded some three centuries ago—*Ecclesia sine Episcopo—A Church without a Bishop.* I bear on mine the same which was on the banner of the Universal Church, without dispute or challenge, for 1600 years, and which, though since challenged, is yet borne without wavering by far the greater portion of Christendom. *Nulla Ecclesia sine Episcopo—No Church without a Bishop.* These mottoes we have respectively borne and gloried in since we became teachers of the Gospel, and we might have continued to bear them peacefully, each in his own separate theological walk; but you have gone out of your way to challenge mine; I have accepted the offer of combat, however reluctantly, from my utter dislike of polemical strife, but I *have* accepted it. And now when the lances should be ready in the rest, you stop and wish to deprive me of the privileges of the defied. Is this knightly? or, in the language of polished life, is it courteous? or, in the better language of religion, is it kind? "Charity suffereth long and is kind, is not easily provoked—thinketh no evil," &c.

As to the "unchurching dogma" and the consequences you so liberally draw from it, I shall be ready to meet this point, and show how you mistake as to the opinions and feeling of Churchmen, when you come to sustain that division of your proposition, "uncharitable."

Let us now distinctly understand, and let the public understand, what are our respective positions. Upon leaving my study one morning, for the discharge of my parochial duties, I am informed in the street, to my great surprise, that a letter has been addressed to me in a public print by the Rev. Dr. Potts. It is put into my hand; I give it a hasty perusal; and in full reliance upon his gentlemanly character, and under the influence of the recollection of the very pleasant though frequent intercourse I have had with him, I reply to it as being courteous and kind. Upon a second and more deliberate examination at home, I discover its covert design, now openly avowed in the letter to which I am replying—"to expose me to public view in an unenviable position." It contains, however, a challenge to a public discussion in case I am correctly reported as having avowed my belief in a certain abstract proposition. I acknowledge the accuracy of the report, so far as that proposition is concerned. The preliminaries as to place and form of debate are discussed and settled. And now Dr. Potts wishes to change his ground and make *me* the challenger, and of course the originator of a most unpleasant and uncalled for controversy.

What you say, sir, about the Tabernacle scene, with a view of showing that no sufficient provocation was given for making the assertion, and that I was therefore the aggressor, (however it may be adapted for your purpose or popular effect,) is entirely *irrelevant*.

Suppose it to be precisely as you put it. What then? It was not upon the condition that I was the "aggressor" in making the assertion, but *solely* upon the condition that I made it, that you pledged yourself to prove it unscriptural, &c.

In conclusion, therefore, I have only to REPEAT that I did make the assertion, though not meaning it as a challenge; and that if you choose to redeem your pledge I am ready to meet you. If you do not choose you are at liberty to recede, and I stand in the position I occupied when you called upon me, and from which I shall not be either enticed or driven.

I am, Rev. and dear sir,
Your obedient servant,
JON. M. WAINWRIGHT.

Monday, January 8th.

DR. WAINWRIGHT'S SPEECH AT THE NEW ENGLAND DINNER.

Mr. President and Gentlemen—I cannot for a moment doubt that the expression, "The Clergy of New England," in the sentiment just given, was intended to embrace all, of every name and every shade of religious belief; and therefore, having myself once been an humble member of that venerated body, I venture, in behalf of all, to express to you our thanks for this honorable mention of us, and for the manner in which the notice has been responded to.

On all suitable occasions I would be the last to shrink from avowing and maintaining the distinctive principles of that Church of which I have the great privilege of being a minister. In such an encounter I should not fear, bold and presumptuous as the declaration may seem, to confront even the orator of the day, who has so gloriously discharged his task, and in the presence of many of us this morning has hung around the naked granite rock of Plymouth strings of richest pearl and diamond in his eloquent address. I say I should not fear to confront even him. In a part of this splendid performance, speaking of the Puritans, who in the reign of Mary were driven by cruel persecutions from their native land to seek a refuge in Geneva, he asserted that they there found "a government without a King and a Church without a Bishop."

Notwithstanding the approbation with which this sentiment was then and is now received, I must declare that were this the proper arena, and were even that distinguished gentleman to throw down the gauntlet on this question, I should not for an instant hesitate to take it up, and to maintain, on the opposite side, *that there can be no Church without a Bishop.* But such discussions are properly banished from this place and this Society. Here we know nothing of distinctive or sectarian opinions upon the great questions of religion. And I rejoice that not only here but throughout the length and breadth of the land, whenever the clergy are thus honorably mentioned, no privileged order has a right to get up and arrogate this title to itself.

By the operation of the Constitution of our country, we are placed upon an equal footing—we have all common rights, and if the clergy understand their true interests, they will ever rally as one body around this sacred instrument, and look upon it as the ark of their religious as well as civil liberties. Around the altar of friendship and benevolence, also, reared by this Society, they may join, hand in hand, and with sentiments of mutual respect and affection, devote themselves to one common object, the promotion of charity. And when they retire from such associations, and return to their respective fields of labor, and are constrained, perhaps, to defend the distinctive principles of their faith, would that they could ever bear in lively remembrance the Apostle's words, "Now abideth faith, hope, and charity—but the greatest of these is charity."

The clergy of New England! In me these words ever awake grateful and animating associations. God forbid that I should ever permit my individual opinions, upon questions of religious faith, to blind my eyes in prejudice to those who differ from me, or close the affections of my heart against them.

It has been my privilege in past times to know, more or less intimately, clergymen of very different and even opposite opinions, whom I have, nevertheless, loved and venerated. Who that knew any thing of Boston, twenty years ago, does not remember with unfeigned respect, the sainted Chevereux, the first Roman Catholic Bishop of New England,—his eloquence, his simple and self-denying life, and his unwearied devotion to the cause of the suffering poor? Bishop Griswold, the meek prelate of my own Church, I knew well,—who that knew, did not venerate him for his learning, piety, and worth?

I have known, too, Kirkland, the accomplished scholar and Christian gentleman, the dignified head of Harvard College. Of Dwight, the distinguished President of Yale College—the learned and the eloquent—I personally know very little, but for his memory I entertain unfeigned respect. With Channing, whose literary fame is the property of two hemispheres, I was brought into the connexion of almost relationship.

And here I cannot refrain from naming one whose religious tenets it would be using, perhaps, not too strong language to say that I reprobate, but whose purity of life, integrity of character and many social virtues I remember with deep respect and affection. I mean Dr. Freeman. These are types of the clergy of New England. There have been in years past many such, and in years to come I cannot doubt that there will be many more. But I have detained you too long upon such a theme, at the present time. I cannot, however, deem it other than becoming that the sentiment to which I have thus inadequately responded should be given on this occasion, nor is it out of place for me thus to thank you, from the fullness of my heart, for the honor you have done the clergy of New England.

CHARACTER OF THE REV. DR. WOLFF.—"Wolff appears to me to be a comet without any perihelion, and capable of setting a whole system on fire. When I should have addressed him at Syria, I heard of him at Malta: and when I supposed he had gone to England, he was riding like a ruling angel on the whirlwinds of Antioch, or unappalled among the crumbling towers of Aleppo. A man who, at Rome, calls the pope 'The dust of the earth,' and tells the Jews, at Jerusalem, that 'The Gemara is a lie!' who passes his days in disputation, and his nights in digging the Talmud, to whom a floor of bricks is a feather bed, and a box a bolster; who makes or finds a friend alike in the persecutor of his former or present faith; who can conciliate a Pasha or confute a patriarch; who travels without a guide, speaks without an interpreter, can live without food, and pay without money—forgiving all the insults he meets with, and forgetting all the flattery he has received; who knows little of worldly conduct, and yet accommodates himself to all men, without giving offence to any; such a man (and such and more is Wolff,) must excite no ordinary degree of attention in a country, and among a people, whose monotony of habits and manners has remained undisturbed for centuries. As a pioneer I deem him matchless. '*Aut inveniet viam, aut faciet;*' but if order is to be established, or arrangements made, trouble not Wolff. He knows of no Church [This was written before Dr. Wolff received holy orders, and while he was a missionary at large, but practically and really a dissenter.—ED. CH. IN.] but his heart no calling but that of zeal—no dispensation but that of preaching. He is devoid of enmity towards man, and full of the love of God. By such an instrument, whom no school hath taught, whom no college could hold, is the way of the Judean wilderness preparing."—*Rev. Lewis Way.*

BOTTLING TRACTS!—At a recent meeting of the Dissenting Tract Society, at Worksop, a Mr. Jones, who attended as "a deputation" from the "Parent Society," in the course of his speech, noticed "what had been done for the colonies, South America, and other countries, particularly Spain, in which unhappy country great efforts had been made by the agents of the Society for the purpose of introducing tracts for circulation; but in consequence of the great difficulties created by the opposition of the priests, who were unwilling to allow those books to circulate amongst the people, he was afraid that hitherto not much good had been done in Spain. Mr. Jones related a novel method of introducing tracts into Cadiz (as practised by a gentleman when on board an English vessel in that harbor,) by *putting them in glass bottles, securely corked*, and taking advantage of the tide flowing into the harbor, they were committed to the mercy of the waves, and were seen gently gliding along on the surface of the water towards the town, where they were eagerly taken up by the inhabitants on their arrival on shore. The bottles were soon uncorked, and it was believed that their contents were read with much interest." This narrative may render it necessary to alter the catalogue of the Society, to meet the views of those who may wish to adopt the plan of this gentleman at Cadiz, the novelty of which is certain to attract admiration among the friends of the Society. In addition to stating the price per dozen of tracts, it will be necessary to add the cost "per dozen in pints, and in quarts," and as it may be occasionally wished to introduce the tracts wholesale (into China, for instance,) it might be useful to add the price per hogshead, and pipe! Corkscrews might also be found economical, in case the Society intends making any return for the old bottles.

A NEW SOURCE OF REVENUE FOR THE NONS.—A young lady who is a zealous Non-Intrusionist, and an active canvasser for bawbees and bodles in support of the *Free Presbyterian Church*, called, the other day, upon a poor man, in the Links of Kirkcaldy, to solicit his mite; and after in vain taxing her ingenuity to find some means by which he might save a penny a week, to be given for the *sustentation* of the minister who was about to be driven from his kirk by the vile Erastians, she asked, "Do you shave yourself?" "No, madam." "How much does your shaving cost you?" "Twopence a week." "Could you not learn to shave yourself, and then you would save the twopence, which you might give to the sustentation fund?" "'Deed, Mem, I'm ower auld to learn, but I'll tell you what I'll do, if your minister will come and shave me, I gie *him* the tippence.—*Aberdeen Constitutional.*

ROBBERY.—On Sunday night last the parsonage of the Rev. Dr. Wyatt was entered by some thieves, who stole therefrom various articles, among which were a portion of the Doctor's robes, coats, pantaloons, &c. The robbers also took some knives and forks, but fortunately were unable to find the silver plate.—*Baltimore Patriot.*

TO CORRESPONDENTS.

"G. H. T. E." is partly in type, and will appear in our next.

MARRIED.

In St. Peter's Church, Bainbridge, Western New York, on the 17th ult., by the Rev. Andrew Hull, rector of St. Andrew's Church, New Berlin, the Rev. JAMES JAY OKILL, rector of the former parish, to Miss CALANTHA, eldest daughter of Dr. Richard Griswold, of Bainbridge.

On the 14th ult., in Trinity Church, Clarksville, Tenn., by the Rev. Mr. Cressey, the Rev. CARTER PAGE, of Cass County, Georgia, to Miss ELIZABETH ANN, daughter of James Byars, Esq., of Todd County, Kentucky.

DIED.

In Philadelphia, suddenly, on Friday, 29th ult., in the forty-seventh year of his age, the Rev. JOHN P. LATHROP, late rector of Christ Church, Bordentown, N. J., and recently appointed Chaplain to the U. S. frigate Princeton, about sailing for the Mediterranean; an exemplary and much beloved clergyman. He had visited our city in the morning on business, and while descending the stairs of Publishers' Hall, No. 101 Chestnut st., about half past 12 o'clock, was suddenly taken ill and fell. Several physicians were immediately in attendance, but before their arrival he was insensible, and in little more than an hour expired. His death is supposed to have resulted from apoplexy and paralysis, accompanied by disease of the heart, although his health had always been heretofore remarkably good. Captain Stockton and the officers of the Princeton were present the moment his death was known, and his remains were taken to the residence of his particular friend, John C. Montgomery, Esq., Postmaster of this city; whence they were subsequently removed for interment to Bordentown, where the deceased has left a wife and six children.—*Banner of the Cross.*

CLERGY OF THE PROTESTANT EPISCOPAL CHURCH,

Residing in the Cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Rt. Rev Benjamin T, 106 Franklin.
Abercrombie, R. M., Harlem, 4th av., at A. Hoyt's.
Anthon, D D, Rev Henry, Second Avenue, corner of 10th street.
Balch, Rev. Lewis P. W., 4 Great Jones.
Bedell, Rev G.T., corner Tenth st. and Fifth Avenue.
Berrian, D D, Rev William, 50 Varick.
Bruce, Rev. Vandervoort, 750 Broadway.
Carder, Rev. J. D., Fort Hamilton, New York Harbor.
Carey, Rev. Arthur, 101 Charlton street.
Dowdney, Rev. John, Williamsburgh.
Evans, Rev. Benjamin, 360 Broome.
Forbes, Rev John M., 371 Hudson.
Frazer, Rev Alexander, 120 Orchard st.
Hackley, D. D. Rev. Charles W., 3 College Green.
Haight, Rev Benjamin I., 3 Rutgers Place.
Harris, Rev. Nathaniel S., 281 Broadway.
Hawks, D D, Rev Francis L., Houston street.
Higbee, Rev Edward Y., 159 Chambers.
Hoyt, Rev. R., 38 Forsyth street.
Huddart, Rev. R. Townsend, 422 Houston.
Jackson, Rev. C. D., 255 Greene, near Waverly Place.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Mead, Rev. Edward N., 103 Amity street.
Moore, Rev. Jacob D. L. M., 1 Greenwich st.
Millett, Rev. James, Fifteenth st near Third Avenue.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 76 Varick.
Nichols, Rev. Edwin A., 238 Twentieth street.
Ogilby, Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac, 29 St. Mark's Place.
Parker, Rev. Benjamin C. C., 97 Watts street.
Peck, Rev. Isaac, 139 Grand street.
Pound, Rev. Jesse, 50 Fourth street.
Price, Rev. Joseph Henry, 22 Bleecker st.
Pyne, Rev. Smith, Eleventh street, near Fifth Avenue
Richmond, Rev William, Bloomingdale.
Riley, Rev. Reuben, 371 Hudson street.
Seabury, D D, Rev Samuel, 365 Hudson.
Selkirk, Rev. Edward, at Mrs. Seely's, 23d street and 9th avenue.
Shimeall, Rev. Richard C., 185 Fourth-street.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Spencer, Rev. Jesse A., 222, 22d street.
Taylor, D, D., Rev Thomas H, 1 Rector.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D., Rev Jonathan M., 10 Hubert.
Walter, Rev. W. H., 15 University Place.
Walton, Rev. W., 2 Abingdon square.
Wayland, Rev. John, 194 Fourth street.
Williamson, Rev. C. H., 72 Murray street.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Blake, D D., Rev John L., Court near Butler.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D D, Rev Benjamin C., 1 Sands street.
Diller, Rev. J. W., Washington Avenue, opposite the Collegiate Institute.
Goddard, Rev. Kingston, Jeroleman street, opposite Sidney Place.
Henry, D. D., Rev. Caleb S., 55 Johnson street.
Hunter, Rev. Joseph, Classon Avenue.
Johnson, Rev Evan M, corner of Pearl and Johnson.
Lewis, Rev. William H., No. 9 Tillary street.
Messenger, Rev John F., Butler, 3 doors from Smith.
Stone, D. D., Rev. John S., next door to Christ Ch.

Williamsburgh.

Clapp, Rev. Caleb, No. 3 South Third street.
Haskins, Rev. Samuel M., No. 4 South Third street.

Jersey City, N. J.

Barry, D. D., Rev. Edmund D., Essex street.

"GRACE CHURCH (Rochester.)—The Rev. W. E. Eigenbrodt, having resigned the Rectorship of this Church the parish has been placed by the Vestry under the special charge and supervision of the Bishop of the Diocese. We understand that the bishop has accepted the charge and will spend as much of his time here, as his other duties will allow. There will therefore be no interruption in the ordinary services at this Church."

In giving the above notice from one of our exchange papers, we are gratified in saying that the connexion between the Rev. brother and the parish of Grace Church, was the result of a pecuniary embarrassment resting on the congregation of a very painful nature, and that the separation was with the utmost kindness and Christian affection.—*Gospel Msssenger.*

NOTICES.

☞ A Spirit of Inquiry being at the present time most clearly manifest in relation to the Protestant Episcopal Church in the United States, it is believed that a Course of Sermons on the principles by which she has ever been distinguished will be of advantage in directing inquirers to the path of truth. The Church has never departed, nor is she in danger of departing from that middle course in which she always protests against error of every kind.

In accordance with these views a Course of Sermons will be preached on Sunday evenings, during the ensuing winter in ST. PAUL'S CHAPEL, and be repeated in ST. CLEMENT'S CHURCH, in this city.

Services to commence at half past seven.

ST. PAUL'S CHAPEL, Sunday evening, January 14.

ST. CLEMENT'S CHURCH, Sunday evening, January 14. Sermon by the Rev. C. S. Henry, D. D., on "*the Doctrine of the Unity of the Church as held in the Consent of all Denominations of Christians.*"

SECOND FRENCH CONGREGATION.—Next Sunday evening, 14th inst., the third regular Quarterly Sermon, in aid of the Second French Congregation, will be preached by the Rev. C. H. Williamson, pastor of the same, in the Chapel situated corner of Nassau st. and Park Row. The service and singing will be in French, and the sermon in English. All friends of the cause are respectfully invited to attend. Services to commence at 7 o'clock. C. H. WILLIAMSON.

☞ The Rev. R. Townsend Huddart, will deliver a Sermon to the Young, in the Mission Church of the Epiphany, on Sunday evening next, at which time a collection will be made in aid of the Missionary Committee of this Diocese. Service to commence at 7 o'clock. Jan. 10.

YOUNG MEN'S CHURCH MISSIONARY SOCIETY OF THE CITY OF NEW YORK.—A regular monthly meeting of the Board of Managers of this Society will be held in the Sunday School room of St. Bartholomew's Church, on Monday evening next, the 15th inst., at half past 7 o'clock. GEORGE H. BELL, Rec. Sec'y.
Jan. 13.

NOTICE.—The Rev. Mr. Balch, of St. Bartholomew's Church, has been requested by members of his Vestry and other parishioners, to repeat a series of sermons recently delivered by him on some of the prominent doctrines of the Church, and he having assented to such request, they will be delivered on Sunday evenings, to commence in a few weeks. Jan. 6.

SUNDAY EVENING LECTURES.—*A Course of Sermons to Young Persons.*—A number of the Clergy of the Church have kindly consented to preach in course, on Sunday evenings, in the Mission Church of the Holy Evangelists, in Vandewater street, sermons especially applicable to Young Persons.

The sixth lecture will be delivered by Thomas H. Taylor, D. D., on Sunday evening, January 14. Service to commence at 7 o'clock. Jan. 13.

ST. SIMON'S CHAPEL.—*German Protestant Episcopal Congregation.*—Divine service in the German language will be held in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at 7 o'clock.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.

Sunday school at 9 o'clock, A. M., and half past 1 o'clock, P. M. Jan. 6, 1844.

MISSION CHURCH OF THE HOLY EVANGELISTS.—Donations to the Ladies' Benevolent Society of this Church are respectfully solicited; they may be left with any of the undersigned at their respective residences, or at the Church, on Tuesday evenings, from 7 to 9 o'clock, P. M.

Mrs. Evans, 360 Broome street; Mrs. Perry, 78 Beekman street; Mrs. Underhill, 266 Grand street; Mrs. Hewitt, 239 Centre street; Mrs. Pietch, 80 Warren street; Miss Bond, 375 Broadway; J. C. Faulkner, 22 Vandewater street. Jan. 6, 1844.

SECOND FRENCH CONGREGATION.—Divine worship in French, every Lord's Day, at 10½ A. M., and 7 P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.

C. H. WILLIAMSON,
Jan. 6, 1844. 72 Murray street.

SEAMEN'S CHAPEL.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the building corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. Jan. 6, 1844.

CALENDAR.

JANUARY.

14. Second Sunday after the Epiphany.
21. Third Sunday after the Epiphany.
25 The Conversion of St. Paul.
28. Fourth Sunday after the Epiphany.

FEBRUARY.

2. The Presentation of Christ in the Temple, commonly called the Purification of St. Mary the Virgin.
4. Septuagesima Sunday.
11. Sexagesima Sunday.
18. Quinquagesima Sunday.
21. The first day of Lent, commonly called ASH-WEDNESDAY.
24. St. Matthias the Apostle.
25. First Sunday in Lent.
28. Ember Day.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New York. First Sunday after the Epiphany, January 7th, in the Mission Church of the Holy Evangelists, admitted to the order of Priesthood, the Rev. Charles H. Williamson, Deacon, Minister of the Second French Congregation. Morning Prayer was read by the Rev. John M. M'Vickar, D. D., Professor of Moral and Intellectual Philosophy, and Political Economy, in Columbia College, (who also presented the candidate,) assisted by the Rev. Ralph Hoyt, who read the Lessons; and the sermon preached by the Bishop. The same Presbyters, and also the Rev. Benjamin Evans, the Missionary of the Station, united with the Bishop in the laying on of hands.

Governor's Island. In the afternoon, confirmed 8 in the Temporary Chapel of the Garrison.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Second Sunday after the Epiphany, January 14, Calvary Church, *New York.*

Fourth Sunday after the Epiphany, January 28, Church of the Annunciation.

Sexagesima Sunday, February 11, Mission Church of St. Matthew.

First Sunday in Lent, February 25, St. Ann's Church, *Brooklyn.*

Seond Sunday in Lent, March 3, Church of the Ascension, *New York.*

Third Sunday in Lent, March 10, Church of the Redemption.

Fourth Sunday in Lent, March 17, St. Jude's Church.

Fifth Sunday in Lent, March 24, St. Paul's Chapel.

Sunday next before Easter, March 31, St. John's Chapel, A. M.; St. Bartholomew's Church, P. M.

First Sunday after Easter, April 14, St. Mark's Church.

Third Sunday after Easter, April 28, St. John's Church, *Brooklyn.*

ACKNOWLEDGEMENTS.

FOREIGN MISSIONS.—The Treasurer of the Foreign Committee since his report of 27th ult., has received the following sums:

From Trinity ch, Fairfield, Ct, per Rev N E Cornwall, rector, $7 50; St Mary's Church, Cold Spring, N Y per Rev E Williams, rector, $3 00; St Paul's ch, Syracuse, for China, $5 00; S School of St Mark's ch, Le Roy, for Africa, $3 72; S Schools of St George's ch, N Y, per Rev James Milnor, D D rector, Duane street school, for China, $8; Sunday school in Lecture Room, $18 32; G M F & J, being fruits of self-denial, for missions and for support of a native youth named Horatio Gillett, at Rev Mr Payne's school, Africa, $20; a little girl, self-denial, for China mission, $6 50; junior school, in addition to above specified appropriations, $20 25—$73 07; Christmas offering for missions, from Trinity ch, Geneva, for China, $10 50; Africa, $3; general, $1—$14 50; a member of St Paul's ch, Phil, by Rev Dr Boone, $11; Grace ch, Camden, S C, for China, by Rev Dr Boone, $33 20; Christmas offering, Trinity ch, Plattsburgh, per Rev G H Coit, $22 22; offerings of St James's ch, Derby, Ct, per Rev W Ashley, rector, $13 45; do, for Texas, $10; S school, Christmas offerings, half, $1 45—24 90; St Paul's ch, Augusta, Geo, Christmas collection, per Rev E E Ford, rector, half, $35; Sunday school of same, half, $4 25;—$39 25; St Luke's ch, Montpelier, Geo, per Rev Charles Fay, rector, through W G Hunter, Esq, R A, half, $4; a lady's New Year's gift to Foreign Missions, per J D Wolf, Esq, N Y, $500; Sunday school of Trinity ch, Washington City, per Rev H Stringfellow, rector, for support of H Stringfellow, Africa, $20; for support of Seth Todd, do, $20; for general purposes, $6 25—$46 25; Antrim parish, Halifax co, Va, T G Coleman, half, $10; Miss Elizabeth Leigh, half, $0 50; St Ann's and South Farnham parishes, Essex co, Va, per Rev J P McGuire, $24 50; Mt Zion ch, Hedgeville, Va, per Rev J Chisholm, half, $7 50; Raleigh parish, Va, per Rev P F Berkley, half, $2; Dale Parish, Va, half, $8; through W H Hubbard, Esq, R A, $52 50; St Paul's ch, Phil, per Rev Mr Newton, $73 97; three little children of Mrs Barnes, Madison co, Va, for Africa, $0 75; a member of St Paul's ch, Phil, for Constantinople, $25; Male Sunday school of do, being in full for pledge to support three children at the Mission Schools in Africa, ($153 50 previously paid,) $26 50; St Stephen's ch, Wilkesbarre, Pa, per Rev Mr Claxton, for China, $8; Evangelist ch and Sunday school, Phil. per do, $10—through E Wilcox, Esq, R A, Phil, $144 22; Sunday school, Christmas offering, St Luke's ch, N Y, per Rev J M Forbes, rector, half, $2 57; Mrs Bolton and members of her family, at Pelham, N Y for the Athens Mission, $20; Christmas offering of a lady, Hempstead, L I, $2; Christmas offering, Christ ch, S school, Louisville, Ky, per B O Davis, Esq, half, $27 75; Trinity ch, Rutland, Vt, for Africa, $3; S school Christmas offering of do, $1; Ch for general purposes, $5—$9; Grace ch, Boston, S school, for three months support, (to January, 1844,) fourteen native youths in the mission schools, Africa, $70; Trinity Hall Sunday school, Boston, for support of a child in Africa, $15 87; D H, Boston, $0 50; S Greenleaf, Esq, Cambridge, Mass, $20; St James's ch, Greenfield, Mass, $5; St Stephen's, Pittsfield, $75; Sunday school, Christ ch, Springfield, Mass, for support of a child in Africa, $10; through B Howard, Esq, R A, Boston, $196 37; St John's ch, Elizabethtown, N J, for support of Thomas Bradbury Chandler, Africa, $20.

A member of Zion ch, Newport, R I, an Epiphany offering, $5 00; St Timothy ch, Massillon Ohio, monthly offering, $25 00; Sunday school of do, $5 75—$30 75; Epiphany offering of Trinity ch, New Rochelle, per Rev Dr Coit, 24 60; Christmas offering of S School of St John's ch, Bridgeport, Ct, per Chas. Potter, Esq., half, $11 50; St Paul's ch, N Orleans, $42 00; Family mite box, $17 00; China, $6 00; S School offering, $20 00—$85 00. Total $1418 87.

Dr. J. Smyth Rogers having returned from abroad, will, from this date, resume his duties as Treasurer of the Foreign Committee. Communications connected with his official duties will be addressed to him at No. 57 Wall street.

F. S. WINSTON,
Jan. 10, 1844. Acting Treasurer.

DOMESTIC MISSIONS.—The Treasurer of the Committee for Domestic Missions since his report of the 3d inst., has received the following contributions:

From Rev W B Ashley, rector of St James's ch, Derby, Conn, offerings of two individuals, $3 25; Christmas S S offerings, half, $1 45; penny collections since Whitsunday, $4 45; from G, a New Year's gift, $1; Trinity ch, Rutland, Vt, $5; S S offerings of do, $1; Christmas offerings of S S of Christ ch, Louisville, Ky, per B O Davis, Esq, half, $27 75; Christmas offerings of St Paul's ch, Columbus, Ohio, Isaac N Wheteny, Esq, $12 62; a parishioner of St Paul's chapel, N Y, $2; A NEW YEAR'S GIFT, FROM A LADY, per J D Wolf, Esq, $500; Christmas offerings S S St Paul's, Poughkeepsie, $3; ladies' missionary association, Trinity ch, Newtown, Conn, per Rev S S Stocking, $30; Christmas offerings of S S of Christ ch, Roxbury, Conn, $2; through W H Hubbard, Esq, R A in Richmond, Va, donation of T G Coleman, per Rev J Grammer, $20; Miss Leigh, $1—half—$10 50; Mount Zion ch, Hedgeville, half, $7 50; Raleigh parish, half, $2; Dale parish, half, $8—total, $28; St James's ch, Greenfield, Mass, per Benj Howard, Esq, $10; Charleston Monthly Missionary Lecture, per N R Middleton, Esq, $80 18; Christmas offerings of St Paul's ch, Springfield, Illinois, (a missionary station,) per Rev Charles Dresser, $20 43; Christmas offerings S S St Luke's, N Y, half, $2 58; Epiphany offerings, chapel St Paul's College, in aid of the Nashotah mission, $33 75; offerings of Christ ch, Poughkeepsie, per Rev Dr Reid, $32; S school Christmas offerings Christ ch, New Brunswick, N J, $5 18; collection in St James's ch, Skaneateles, N Y, per Charles J Burnett, Esq, $18; through the Rev N S Wheaton, D D, from Christ ch, New Orleans, $150; his own donation, $50; St Paul's New Orleans, $65—total, $265; Christmas offerings S S St John's ch, Bridgeport, Conn, per Charles Foot, Esq, half, $11 50; a friend in New Jersey, $10; through the Rt Rev Bishop Lee, St Andrew's ch, Wilmington, Del, $22 54; Trinity, do, $5 46; St Peter's ch, Smyrna, $5; S S Christmas offerings, St Andrew's ch, Wilmington, Del, $3 50—total, $36 50; Christmas S S offerings, St Paul's chapel, N Y, per John H Swift, Esq, $10; ladies of Trinity ch, Columbus, Ga, per Rev W D Cairns, $50. Total, $1207 64.

THOMAS N. STANFORD, Treasurer,
Jan. 10, 1844. 139 Broadway, New York.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:—

From E D Wert, $2; Adam Tredwell, $4; John H Swift, $2 50; John W Smyth, $2—all annual subscribers. Total amount, $10 50.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, Jan. 10, 1844.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sums:—

From John H Swift, $2 50; John W Smyth, 1—annual—$3 50. St Marks's ch, Williamsburgh, Rev S M Haskins, $3; Adam Tredwell, donation, $3; from C, a donation, $5. Total amount, $14 50.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, Jan. 10, 1844.

GEN. PROT. EPIS. S. S. UNION.—The treasurer acknowledges the receipt of the following contributions to the funds of the Union:

From G, a New Year's Gift, $1. From a lady at Hempstead, a Christmas offering, $2—$3.

JOHN W. MITCHELL,
Treasurer G. P. E. S. S. Union.
New York, Jan. 10, 1844.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.—The Treasurer has received since his report of 3d inst., the following contributions, viz:—

From G, a New Year's gift, per T C B, $1; Zion ch, Little Neck, L I, Rev H M Beare, rector, $4 38; St Thomas's ch, Mamaroneck, Rev J M Ward, rector, $5; Trinity ch, Windham, Rev Thomas S Judd, $2 25; M, for diocesan missions, $20; St Timothy ch, Westford, Rev S Gilbert, $5. Total amount, $37 63.

C. N. S. ROWLAND, Treasurer,
January 10, 1844. 55 Water street.

FUND FOR AGED AND INFIRM CLERGYMEN.—The Treasurer of the Convention has received for the "Fund for Aged and Infirm Clergymen," since acknowledgment of 3d inst., the following contributions, viz:—

From G, a New Year's gift, $1; a lady at Hempstead, per T C B, $1; Zion ch, Little Neck, L I, Rev H M Beare, rector, $10 13; Trinity ch, Plattsburgh, Rev J H Coit, rector, $10; St Thomas's ch, Mamaroneck, Rev J M Ward, rector, $3; Trinity ch, Windham, Rev T S Judd, $2 25; Christ ch, Rye, Rev P S Chauncey, rector, $20; St John's ch, Troy, Rev R Cox, rector, $8 50; St Timothy ch, Westford, Rev S Gilbert, $3. Total amount, $58 88.

C. N. S. ROWLAND, Treasurer
of the Convention of P. E. Church, N. Y.,
Jan. 10, 1844. 55 Water street.

THE POOR.

The subscriber, Missionary of the Church of the Holy Evangelists, thankfully acknowledges the receipt of the following donations for the poor:

By the hands of Stanford and Swords, from A Norrie, Esq, $15; (and $5 for the infant school;) from L P, a bundle of garments, by the hands of Stanford and Swords, from E S Y, $10.

Further donations are respectfully solicited, and may be left with Mr. Butler, Church Depository, 20 John street; Mr. Sparks, office of the Churchman, 109 Nassau street; Stanford & Swords, 139 Broadway; or with the Missionary, Benjamin Evans, 360 Broome street. January 10, 1844.

MISSION CHURCH OF THE EPIPHANY.—The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From J G W, $1. By Stanford and Swords, from several devoted friends, the annual bale of clothing. From E J, $10.

LOT JONES, 192 Allen-st.

N. B. Further donations will be thankfully received. They may be left with Messrs. Stanford & Swords, 139 Broadway; Thomas C Butler, Esq, Church Depository, 20 John street; James A Sparks, Esq, 109 Nassau street; or with the Missionary, 192 Allen street.
January 3, 1844.

INTERESTING PUBLICATION, having special connexion with the present controversy between EPISCOPACY and PRESBYTERIANISM.

An Apology for Apostolic Order and its Advocates, in a series of letters addressed to the Rev. John M. Mason, D. D., by the late Bishop Hobart. Price 50 cents. Just published and for sale by

STANFORD & SWORDS,
Jan. 13—4t 139 Broadway.

ROMANISM AND PROTESTISM.
This day Published,

SYMBOLISM; or, an Exposition of the Doctrinal Differences between Catholics and Protestants, as evinced in their Symbolic Writings. By John Adam Moehler, D. D., Dean of Wurzburg, and late Professor of Theology at the University of Munich. Translated from the German, with a Memoir of the Author; preceded by an Historical Sketch of the State of Protestantism and Catholicism in Germany, for the last hundred years, by James Burton Robertson, Esq. One elegant volume 8vo., of 600 pages, price $2 25.

PRINCIPAL CONTENTS.

Introductory Notice by the Translator; Author's Prefaces to the first Four Editions; Preface of the German Editor to the Fifth Edition; Historical Survey of the State of Protestantism and Catholicism in Germany during the last Hundred Years; Memoir of Dr. Moehler.

Introduction.—Part I. Nature, Extent and Sources of Symbolism. Part II. Symbolical Writings of Catholics and Protestants:—1. The Catholic Formularies. The Council of Trent; The Tridentine, or Roman Catechism; The Professio Fidei Tridentina; The Constitutions, or Bulls, by Pope Innocent X., and Pope Clement XI.—2. The Lutheran Formularies; The Augsburg Confession; The Smalcald Articles; The Formulary of Concord; The Bible of the Laity.—3. The Calvinistic and Zwinglian Formularies; The Confessio Tetrapolitana; The Three Helvetic Confessions; The Thirty-Nine Articles of the Anglican Church; The French Confession; The Confession of the Synod of Dort; The Heidelberg, or Palatine Catechism; The Confession of the Marches.

The Doctrinal Differences among Catholics, Lutherans, and the Reformed.

Part I. Chapter I. Differences in doctrine respecting the primitive state of man, and the origin of evil. Chap. II. Original Sin and its consequences. Chap. III. Opposite views on the doctrine of Justification; Justifying faith; Appreciation of the theoretic and practical grounds, which the Protestants allege for their view of faith; Good works. Chap. IV. Differences in the doctrine of the Sacraments; Appendix to chap. iv. Chap. V. Differences in respect to the doctrine of the Church; Catholic view of the Church; Lutheran doctrine on the Church; Doctrine of the Calvinists on the Church. Chap. VI. The Church in the next world, and its connection with the Church militant; Doctrine of Catholics; Doctrine of Protestants.

Part II. The smaller Protestant Sects. Introduction; Chapter I. The Anabaptists, or Mennonists; First period; Second period; Special Controversies. Chap. II. The Quakers. Chap. III. The Hernhutters, or the Community of Brothers, and the Methodists; The Moravian Brethren; The Methodists; Wesleyans; Whitfieldites. Chap. IV. The Doctrine of Swedenborg. Chap. V. The Socinians; Relation of the Socinians to the Reformers. Chap. VI. The Arminians or Remonstrants.

The above mentioned work was lately published in London, in two octavo volumes, but in the American edition they are combined in one volume. It is designed to contrast the difference of opinion upon the points above enumerated, which exist between the Roman Catholics, the Lutherans, and the Reformed. The various Authors and Formularies are quoted at length from the original works and documents; so that the correctness of them at once can be ascertained. It is admitted to be a work of great decorum and much liberality of sentiment and feeling. For sale by

D. APPLETON & CO., 200 Broadway.

D. A. & Co. have recently published uniform in style with the above—

Parochial Sermons. By John Henry Newman, B.D., Fellow of Oriel College, Oxford. The six volumes of the London edition, printed in two handsome octavo volumes of upwards of 600 pages each. $5.

*** The Sermons of Mr. Newman are pronounced by several of our bishops and clergy, to be superior to all others of modern times.

The Kingdom of Christ; or Hints respecting the Principles, Constitution, and Ordinances of the Catholic Church. By Frederick Denison Maurice, M. A., Chaplain of Guy's Hospital, Professor of English Literature and History, King's College, London. In one elegant octavo volume of 600 pages. $2 50.

The History of the Reformation of the Church of England. By Gilbert Burnet, D. D., late Lord Bishop of Salisbury. With the Collection of Records, and a copious Index, revised and corrected, with additional Notes and a Preface, by the Rev. E. Nares, D. D. Illustrated with a frontispiece and twenty-three Portraits on steel. Forming four elegant octavo volumes. $8.
Jan. 5—2tis.

CHURCHMAN'S LIBRARY.
(*Recommended to patronage by the Bishops of New Jersey, Pennsylvania, and New York.*)

A SERIES of publications, original and from the English press, in Monthly Numbers of 56 octavo pages each, on fine paper, at $2 25 a year, payable, by city subscribers, on delivery of the numbers. Mail subscribers $2, or six copies sent to one address $10, enclosed in advance, to the Publisher. Postmasters are authorized to remit for periodicals. The following works will be embraced in the series:—

A History of the English Reformation, by Massingberd; Christian Morals, by Sewell; St. Antholin's, or Old Churches and New, by Paget; Bowden's Life and Pontificate of Gregory VII.; Lives of Eminent English Laymen, by Teale; The Great Necessity and Advantage of Public Prayer and Frequent Communion, by Bishop Beveridge; Manning's Sermons; Church Clavering, or The School-Master, by Gresley; Life of Wm. Wilberforce, abridged, by his Sons; Travels in the East, by Rev. H. Formby, &c.

The first number for December is out, and the January number is in press, containing the English Reformation. J. R. DUNHAM.
JAMES A SPARKS,
109 Nassau-st, Gen. Agent for the city of N. York.

PUBLICATION OF THE SERMONS now in course of delivery in St. Paul's Chapel, and St. Clement's Church, New York.

The undersigned propose to publish the above sermons, separately, in pamphlet form, upon fine paper, and with good type, as soon as the necessary arrangements can be made therefor. The first sermon of the course, by Bishop B. T. Onderdonk, entitled "The Church—the Faith—Tradition," is now in press, and will be issued in a few weeks. Booksellers and agents out of the city, will have their orders, if *post paid*, punctually attended to.

ONDERDONK & FORREST,
Publishers, 4 John st.

The Utica Gospel Messenger, the Banner of the Cross, the True Catholic, and the Southern Churchman, are requested to give the above three conspicuous insertions, and send their bills to the office of the advertisers. Jan 6—3t

PEW WANTED.—A Pew wanted in St. John's Church. Address A. J. Jun., box 298 Lower Post Office. Jan. 6 2t

PALMER'S LETTERS TO WISEMAN, complete in one volume.
JAMES A. SPARKS,
Dec. 9. Churchman's Bookstore, 109 Nassau st.

BUDS, BLOSSOMS, AND FRUITS OF THE CHURCH; or, Born in the Church, Baptized in the Church, &c. By a Candidate for Orders.
JAMES A. SPARKS,
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CHEAP QUARTO BIBLES. A lot of cheap quarto Bibles with the Apocrapha, just received and for sale. Prices from $1 50 to $2 50.
JAMES A. SPARKS,
Dec. 2. Churchman's Bookstore, 109 Nassau-st.

ILLUSTRATED BOOK OF COMMON PRAYER, edited by Rev. Dr. Wainwright, and published by Mr. Hewet is now completed, and for sale. Price $8,50. J. A. SPARKS, Churchman's Bookstore, 109 Nassau street. Jan. 6.

POETRY.

For the Churchman.

MR. EDITOR,—I send you the following lines as a kind of Christmas Offering. If they have *not* much merit as mere *poetical* matter, yet they have some *truth*, and may be proved correct as *to sentiment* by reason and Holy Scripture:—

I never lived, but lingered
  On Earth before the fall—(*a*)
In the empty pocket fingered,
  When the *Church for alms* doth call.
I am found in the *wordy* Sermon,
  In the Doctors' *grave debate*; (*b*)
I fall with the dew on Hermon,
  With the Mystic I speculate.

I am in Human nature, (*c*)
  Yet with the dead I dwell; (*d*)
Surrounding the Creator, (*e*)
  Although the *Child of Hell.* (*f*)
I dwell beneath the water
  Far, *far*, below the wave
Of Sin, though *child* and *daughter*
  To *her I being gave.*

Upon the stormy Ocean,
  The sailor never *sees*
Me in the billow's motion,
  Nor *hears* me in the breeze.
I dwell in caves secluded,
  In forests thick and deep;
From Christians' hearts excluded, (*g*)
  The pious with me sleep. (*h*)

In Scripture many *find me,* (*i*)
  And yet I am not *there*; (*j*)
There is woe and grief behind me,
  Yet I prompt to secret prayer. (*k*)
I am in the *good man's closet*—(*l*)
  I am in the *felon's cell*—
In the Miser's dark deposit,
  And in the depths of Hell. (*m*)

Yet sometimes in the even
  In singing and in prayer,
Though *hopeless as to Heaven,*
  In Church, you find me there. (*n*)
When the moon flies from her station,
  When the sun forgets to shine,
When the visible creation
  Is lost—*then* the *world* is *mine.*

Oh, tell me my name, and never
  Forget me in sunny hours,
But be mindful of me ever,
  Though nor storm, nor tempest lowers.
Oh, *love* me in *private* devotion, (*o*)
  But *hate* me in *reason's* guise, (*p*)
And dread not the gloom of the Ocean,
  Nor shrink from the wintry skies.

Granville, Dec. 27, 1843. L. M. D.

(*a*) Gen. 1st—2d.	(*b*) "True Issue."
(*c*) Eph. 5: 8. Rom. 1: 21.	(*d*) Ps. 88: 12.
(*e*) Ps. 18: 11. Ps. 97: 2.	(*f*) Jude 6.
(*g*) 1 John 1: 6, 7 and 8.	(*h*) Eccl. 9: 2.
(*i*) 2 Cor. 4: 3.	(*j*) Ps. 119: 105.
(*k*) James 5: 13.	(*l*) Matt. 6: 6.
(*m*) Jude 6 vs.	(*n*) Matt. 25: 3.
(*o*) Matt. 6: 6.	(*p*) Matt. 6: 23.

From the London Church Intelligencer.

THE ARCHDEACON WILKINS, D. D.

On Sunday last, the Venerable Archdeacon Wilkins brought to a close his ministerial labors in the parish of St. Mary, of which he had been Vicar twenty-six years, having delivered his first sermon on the night of the 6th of November, 1817, upon the occasion of the death of the Princess Charlotte of Wales. In the morning he administered for the last time the Sacrament of the Holy Eucharist to a larger number of communicants than usual; in the afternoon he preached his farewell sermon in Sneinton Church. Long before the doors were opened, a considerable number of persons had collected together in the church-yard, and in a few minutes after admission was given to them, the building was completely filled, not only the pews but the aisles being densely crowded. Prayers were read by the Rev. J. M. Wilkins, M. A., rector of Southwell, (the Archdeacon's son;) after which, the respected Vicar ascended the pulpit and delivered an admirable discourse from St. Paul's Epistle to the Philippians, i. 27:—"Only let your conversation be as it becometh the Gospel of Christ; that, whether I come to see you or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel." The Archdeacon commenced by remarking on the applicability of the text to the present occasion, after which he dwelt on the important duty, as the Apostle deemed it, that they should "stand fast in one spirit and in one mind." The same—nay a greater necessity existed now for the observance of this precept than in the time of the Apostles. Men in these our days evinced so great a difference—such instability—such inconsistencies of religious faith, that a serious appeal to their reason to "seek the old paths," to adopt the wisdom of their ancestors, and to distrust their own judgments, when opposed to the examples of their forefathers, was, perhaps, never more essential. He bade the congregation remember that the religion of Christ was a thing incapable of change—incapable of being effectual in one age, and requiring alteration and amendment to make it applicable to another; but that it was a thing delivered once and for ever. It was the last revelation of the will of God to man, and it required, as its end, that men should all be of one mind. If the numberless opposing sects into which the religious world was split be urged against this, and it be asked how they were to know what was the truth? he would in answer refer them to the teaching of that Church which Christ in those Scriptures had established, set forth and maintained to descend from age to age to the end of the world, as the keeper, the pillar, and the teacher of His faith. Of that universal and apostolic Church founded by Christ, ours of this kingdom was a branch; and, as God in His Holy Word directed them in every emergency of faith and practice to resort to the Church—to "tell it unto the Church"—so that Church in humility and truth discarding all notions of religion founded on private judgment or invention, told them that as these Holy Scriptures contained "all things necessary to salvation, whatever was not read therein or might be proved thereby, was not to be required of any man that it be believed as an article of faith, or thought necessary to salvation." This all of them would readily admit; but the question still remained, admitting the Bible to be the only source or foundation of truth, how could they understand it, unless God vouchsafed to them His Holy Spirit, and guided them by it into truth? Now, to the possession of this influence of the Holy Spirit every party and denomination laid claim; who, then, was to determine, amongst so many aspirants to its possession? Again he would answer, that the union of faith and practice was to be preserved and only could be maintained by adherence to Christ's Church—His own appointed and constituted Church, of which that of this kingdom was a true branch. And on this authority our Church ordained that it possessed power to determine matters of faith, provided it decreed nothing against Holy Writ. If still a difficulty presented itself, where was the voice of the Church to be found? He would reply in the Prayer-book; and the Rev. gentleman then proceeded at some length to eulogise our incomparable Liturgy. After making a few more observations on the text, he proceeded as follows:—

"My Friends,—This unity of faith and practice—this maintenance of one spirit and one mind—this harmony and love, it has been my endeavor for the last twenty-six years to preserve amongst you; by a strict and rigid adherence to the doctrine and teaching of our Apostolic Church. As I began my ministerial career amongst you, so I end it: for whatever may be said as to the novelties of religion, I have not known them—unless to expose and deprecate them. I, from a very early study of my profession at both the great Universities of this land, imbibed a deep and never-wavering veneration for the Bible, our Articles, our Liturgy, our teaching and discipline. I have repudiated constantly, from time to time, the errors and superstitions of the Romish Church—I have struggled with all the sophistry of Unitarianism, and Rationalism—I have upon all fit and proper occasions exposed what I considered, and what the Apostolical Church of Christ considers, as schism and dissent—I have ever been opposed as much to lukewarmness and indifference as to frenzy and enthusiasm—I have never had the presumption, and may God ever preserve me from the vanity, of setting up new doctrines, or of inventing any new modes of worship—I abjure all human systems and contrivances of religion. Our worship—the worship, the teaching, and the practice of our Church—has God for its author; Christ is the way, the truth, and the life. He appointed every requisite for His Church, and for its continuance to the end of time.

"It has been the constant theme of my exhortations to you, to warn you and all men that they are sinners—that it is utterly impossible that you should turn and prepare yourselves, by your own natural strength and good works, to faith and calling upon God. That as all men are sinners, none can come unto salvation but through Christ; and therefore I have openly declared unto you, without reserve, the whole counsel of God, and the alone security of salvation by the atoning blood of Christ. I have ever warned you to place confidence only in your Redeemer; and therefore, by faith to place all your little ones in the everlasting arms of Christ, through the sacrament of baptism—that thus they might become the children of God, partakers of the external righteousness of Christ, being baptized into His death, and thus made partakers of His holiness. By faith I have exhorted you to cling to Christ by prayer, and to seek Him through the ordinances of the Church, especially through that most blessed of all ordinances, the Sacrament of His body and blood. And, my friends, it is my high and grateful consolation that this day I have, as a last act of my pastoral ministration amongst you, administered that Holy Sacrament by which we have been incorporated mystically into the body of Christ—'we dwelling in Christ and Christ with us.' Oh, consider this high privilege and union, and walk as becometh those who thus form the body of Christ!

"But remember that though the just cannot live by his own righteousness, but by his faith, yet without inward righteousness, faith itself can never save you. On the one hand, works without faith will not save—on the other, faith without works is dead. The very best of men that ever existed must say, 'not unto *me*, O Lord, not unto me, but unto thy name be the glory.' If, then, the righteous can scarcely be saved, where shall the ungodly and sinner appear? *Internal* righteousness, therefore, is necessary, as well as *external*, to salvation. Sanctification and justification are both equally required.

"I have warned you, and I have exhorted you to lay hold of the great privileges which the Gospel holds out to you through the Church, and of the peril you incur by neglect of them thus offered and thus dispensed. I have preached to you of the necessity of conversion, by gradually conforming your whole mind unto God. All these high doctrines, and many others of lesser but not inferior importance, I have again and again, in the discharge of my duty laid before you. But, alas! how feeble, how inadequate is man to the discharge of such duties as I have for so long a time undertaken, and in a due discharge of which I have fallen so lamentably short. I am, indeed, at this moment, but too painfully sensible, that in many things—yea, in all—my performance has fallen short—very far short of my principles; that neither publicly or privately have I taught you with so much diligence as now seems necessary in my eyes: nor, I fear, as my example set forth the doctrines in which I have, however imperfectly, instructed you. Yet if my zeal has failed in steadiness, it has never been wanting in sincerity. I have expressed no conviction which I have not deeply felt; I have preached no doctrine which I have not steadfastly believed: however inconsistent my life, its leading object has been your welfare, and I have hoped and sorrowed, studied and prayed for your instruction, and that you might, through Christ, be saved. For my labors, such as they are, I have been amply rewarded in the uniform attention and respect which I have received from my congregations—in their regular and increasing attendance in the Church, and at the table of the Lord—in the welcome which I have never failed to meet from all in the affecting regret, beyond my deserts, with which the announcement of my departure has been received by you—in your expressed and repeated wishes for my welfare—in the readiness and with the liberality with which you have met every appeal by me for your alms—in your attendance upon this occasion, and in those marks of emotion which I now witness around me, and in which I am myself almost constrained to join.

"For all these, accept such thanks as I can pay—accept my best wishes—accept my affectionate regret—accept the continuance of that anxiety and solicitude which I have hitherto felt and must continue to feel, for the congregation of St. Mary's. But, accept, above all, as the best and last advice, the injunction, that you continue firm in the teaching of your Church, and to the principles of its constitution—continue firm to your Bible, and take as the best interpreter of it, your Prayer-book; for, by these means is holy and wholesome nutriment—the bread and milk of God's Word, as administered by your mother, the Church, for the sustentation of your spiritual health and growth: for by these means only can you be steadfast in one spirit and in one mind, and preserve union amongst yourselves. It is my great consolation to reflect, that during the many years of my ministry, the congregation has ever been large and constant, and that perfect unanimity of doctrine and practice—of faith and works—has ever prevailed. My prayer is, that my successor may have the same satisfaction and enjoyment. That he is a worthy and a zealous minister I am sure; and as the work before him is great and arduous, therefore let neither prejudice, ill-will, nor common report, lead you to think of him as any other, than as one who desires to approve himself a sincere minister of God's Word. He, like myself, has the same commission—the same supports for upholding the same belief and the same teaching—with the Bible, the Liturgy, the Articles, Canons and Formularies of our Church, however fashioned his own mind and judgment may be, his public teaching must have the same common object; directed by these guides, and preserved within the same boundaries, it must have the end in view. While it will be his duty to approve himself faithfully to his Church, it will be yours to support, to aid, to esteem, and respect him as you ought.

"Parting from those to whom we have been long attached, and to dissolve the tie which—while it has lasted long, has been the source of continued comfort and delight—must, under any circumstances, be a heavy trial. We, my dear friends, have for many years entered into the Courts of the Lord's House together, and walked in it as friends. How many of you have I received into my arms as infants—how many have I seen progressing towards youth—towards maturity—towards old age—towards the grave! I have pronounced a benediction at the altar upon many of you when you came to be joined in the bands of honorable matrimony. Have I not received into the body of the Church, the offspring and fruits of those unions? Have I not earnestly prayed with the young and endearing mothers, and thanked God for their safe deliverance? Have I not participated with you in your sorrows at the bed of sickness? have I not deeply and unfeignedly sympathized with you in the day of death and bereavement? And oh! have I not seen a generation swept away? How few there are now of those who resorted to me when I first came amongst you: yet here and there I see an individual to remind me of long attachment, and to recal my mind to deep and earnest meditation. My friends, we are about to part—the tie that binds the father to his children—the pastor to his flock—is this evening to be cut asunder—yet, while we think of this parting, let us from this earthly and transient separation think of that far more awful parting which cannot be very remote from any one of us. Recollect that we have been living with our friends and neighbors, as if we and they were alike to remain on earth for ever—that we have been living all the time on the crumbling brink of a ready-made grave, into which, one by one, so many have gradually and successively sunk down—have been mourned, and are now forgotten. If then, as you see my friends, our best earthly ties are of such short continuance, how earnestly should you endeavor to do all the good in your power to all within the reach of our love. If your bitterest animosities are so soon to be terminated by death, or by those complicated events and changes which divide you even during life, almost as effectually as death, how earnestly should you strive to agree with your adversary quickly, while ye are in the way with him, before your good resolutions are cut off in darkness, and no more remain but the punishment of your neglect, or the bitter remorse for lost opportunities. Our time is short; let us not part with any one fellow-creature in anger. Be 'of one spirit and of one mind, in love, each esteeming other better than himself.' Would to God that I could leave you all as truly in peace with each other, as I trust and believe there is peace between myself and you. If there be any individual here present or absent whom I have at any time offended, let me ask his forgiveness, and express the hope that he has forgiven me. If any one can think within himself that he has done me wrong (I know of none) let him be assured that the fault, if it were a fault, is not only forgiven, but blotted from my memory.

"And let me earnestly entreat you all, as the last request of my ministration, and the last advice I have to offer, that you love—that you adhere, firmly adhere to your Church—that you love your Bible, and its companion your Prayer book—that you love one another—that you respect your Pastor—that you venerate the sacred ordinances of your Church—that you especially maintain your reverence for the Holy Sacraments, those means of grace for the remission of sin—that you fail not to bring your children to the font, and to lead all whom you love and over whom you exercise Scriptural control, to the table of your Lord—to avail yourselves of all the prerogatives and advantages offered to you as means of grace; and that in order to secure through the merits, and for the sake only of your Saviour, the glory that is hereafter in Heaven to be revealed; that you 'stand fast in one spirit and with one mind, striving together for the faith of the Gospel, so that whether I come to see you, or else be absent from you, I may hear of your affairs,' and rejoice in your Christian progress.

"Finally, my friends, farewell! farewell! May the God of love and peace, and purity, may the love of Christ, and the comforts of the Holy Ghost be now and evermore your guardian. Leading you to God's celestial kingdom of righteousness, where in peace and joy you may for ever dwell."

From the English Churchman.

Not one of the least remarkable features of the present age is the system of doing those things by deputy which our forefathers did for themselves. Provided a man has plenty of ready money, he may recline on the sofa or loll in the easy chair the greater part of the day, and still be a most active Christian—by deputy. Does his heart yearn to provide for the orphan, or to comfort the widow, to clothe the naked, and to feed the hungry, he has no longer to seek them out as of old; he is not compelled to visit the scenes of destitution and misery; he has but to subscribe a few guineas to some half dozen institutions to qualify himself a "life governor," and for the remainder of his days he is freed from the obligations of Christian benevolence by discharging the mere peppercorn rent of signatures to tickets and proxy-papers.

All this is owing to the sublime system of centralization which now pervades the entire kingdom, and which has well-nigh destroyed the parochial system of our narrow-minded ancestors.

There are, however, still some few prejudiced individuals who maintain that the gospel precepts relating to our duty towards our neighbour cannot be discharged vicariously; that the example of Him who went about *doing* good, and His solemn declaration that He would deny those who neglected to perform *acts* of charity, are of personal obligation, and cannot be transferred. Such persons also allege that genuine Christian compassion and benevolence are more strongly excited by actual visits to the fatherless and widows in their affliction, than in the perusal of an "annual report" of the various "charitable institutions:" that our charity will be measured by the personal exertions and self-denial which it has called forth, and not by the facility with which, out of our abundance, we gave to those who took our duties upon themselves.

The Romish system has been charged with a tendency to establish a vicarious religion, but we would ask whether "Protestantism" be not every day increasing the facilities for relieving individuals of all care and anxiety for the wants and distresses of their poorer brethren. * * * And do men really fancy that when they have thus stopped up God's highways to human hearts they will be enabled to reach them by the bye-paths of their own inventing? There is presumption in the idea. Some eyes may swim with tears at hearing or reading the pathetic, and perhaps exaggerated narrative of "a visitor" of this or that institution, and the hand may involuntarily draw forth the guinea for the first "annual subscription," and so long as this is regularly paid, and the proxy-paper duly signed, a man may eat, drink, and be merry, though surrounded by want, and misery, and woe!

From the English Churchman.

Certain inhabitants of Bolton, about whom, from their language, we have a strong suspicion that they are chiefly dissenters, have recently addressed the Bishop of Chester on the present state of the Church. In this address we find the following passages:—

"As *the present movement* is only the revival of *the evil spirit and false doctrines* that at former periods agitated our Church, and then sank to rest, leaving her foundations still strong and unshaken, so we are sustained by the hope that God being gracious to us, our beloved Church shall also pass, unharmed and unweakened, through her present fiery trial.

"Yet we cannot but mourn over those who, imbibing these revived opinions, have been bewitched into apostasy to Rome; and we cannot but feel alarmed lest the formalist and the inexperienced, the unlearned and the unstable, captivated by *the plausible sounds* of CATHOLICISM and antiquity, and deceived by rigid adherence to *lifeless forms*, by ill-understood sacramental dogmas, and by the doctrines and traditions of men, should also be entangled *in the net of the Roman fisherman.*"

When we read this vulgar and ignorant address, with its sneer at "Catholicism" and "forms," its flippant application of a sobriquet to the chief bishop of the chief branch of the One Holy Catholic and Apostolic Church, we imagined that this must be "too bad" even for the most tolerant of our bishops, we are grieved to say that his lordship acknowledges that he has "received it with *great satisfaction!!*"

HOLIDAY PRESENTS.

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In the previous editions of this work the annotations were printed without the text, thus rendering it a mere book of reference for the study; in this edition the text is placed at the head of each page, thus adapting it for general use, both in the family and in the closet.

TERMS.—The work will be printed from new type, on good paper, and will be in every respect equal, if not superior, to the English edition, and will be completed in sixty numbers, at twenty-five cents each.

Subscriptions received by
WILEY & PUTNAM, 161 Broadway.

⁂ Any clergyman or layman who will subscribe and pay for five copies shall receive a sixth copy gratis.

Two or three respectable and intelligent canvassers are wanted immediately to obtain subscribers for the above work. Dec. 16.

VELVET PRAYER BOOK.—D. APPLETON & Co., 200 Broadway, have recently published a beautiful edition of the Book of Common Prayer, rubricated, in a convenient size; copies of which may be had for presents bound in rich velvet, with gold borders, clasps, &c.; also, in elegant morocco extra, with or without clasps, to match the Oxford edition of the Bible. Dec. 23—3tis

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ELEGANT PRAYER BOOKS, Bibles, Annuals, and other illustrated Books for New Year's Presents.

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Also, for sale at the Depository of the Union, a variety of books suitable for Christmas and New Year's Presents.

Church Depository, 20 John street, Dec. 23.

NOTICE.—All persons having received vignette certificates from Cyrene Clark, for subscription to the Illustrated Book of Common Prayer, are requested to send them without delay to H. W. Hewet, publisher, post paid, and the work will be sent to them.

H. W. HEWET, 281 Broadway.

☞ The Gospel Messenger, Utica; Western Episcopalian, Gambier, Ohio; Southern Churchman, Alexandria, D. C.; Banner of the Cross and Episcopal Recorder, Philadelphia. Please publish the above three times, and send bills to the subscriber. Dec. 16.

JUST PUBLISHED,

A NEW WORK by Rev. William Palmer. A Narrative of Events connected with the publication of the Tracts for the Times, with reflections on existing tendencies to Romanism, and on the present duties and prospects of members of the Church. By the Rev. William Palmer, M. A., of Worcester College, Oxford, author of "a Treatise on the Church of Christ," "Letters to Dr. Wiseman," &c. From the Oxford Edition. A pamphlet of about 100 pages.

JAMES A. SPARKS,
Churchman's Bookstore, 109 Nassau street.
Nov. 18, 1843.

JUST PUBLISHED,

THE LITURGY IN NO DANGER. A Letter to the author of an article in the "New-Englander," for October, 1843, entitled "The Liturgy of the Protestant Episcopal Church in America."

JAMES A. SPARKS,
Churchman's Bookstore, 109 Nassau stree
Nov. 18, 1843.

ORGAN MANUFACTORY, Anthony street, New York. Mr. JARDINE has the pleasure of submitting the following testimonial:

St. Albans, Vt., November 28, 1843.

Sir,—We feel it a privilege as well as a duty we owe you, that we award our testimony of very decided approbation and praise in favor of the Organ just built and erected by yourself in our Church edifice; presented to the church by the very generous and estimable lady of our worthy Rector, Mrs. Ann D. Hoit.

And we can assure you, dear sir, that in this, we have expressed the universal opinion of all who have listened to its most delightful and thrilling tones. The beauty of design, proportions, and style of finish, its full, rich, sweet and melodious tones, we are sure cannot be excelled in one of its size and variety.

Very respectfully,
Gardner G. Smith,
S. P. Eastman,
H. B. Sowles,
Bildad Paull,
Wardens and Vestry of the Parish of Union Church, St. Albans.

To Mr. George Gardine, Organ Builder,
New York.

The above Instrument is in a Black Walnut Case, of Gothic design—has two rows of Manuals, 14 stops, and Pedal Bass to CCC.

He begs to state that he has been awarded for the last six successive years the highest Premiums of the American Institute, for the best Organs.

And from his long experience as a practical finisher in this country, and also in two of the largest Organ Manufactories in London, he warrants his Organs fully equal, if not superior—and from 10 to 20 per cent cheaper than can be obtained elsewhere in this city.

A variety of Church and Parlor, and Church Barrel Organs constantly on hand. Dec. 9.

ORGANS.—The subscriber offers for sale the following Organs:—One Organ in a Grecian case, 10 feet 6 inches high, 6 feet 6 inches wide, and 3 feet 9 inches deep, with a general swell—compass of keys from GG. to F. in Alt. Stops as follows: Open Diapason, Stop Diapason Bass, Stop Diapason Treble, Principal Fifteenth and Trumpet; a pedal to take off the chorus stops.

Two Organs same as above with the exception, the compass of the keys from CC to F, in Alt—dimensions of case 9 feet 5 inches high, 6 feet wide, and 3 feet 6 inches deep.

A second hand Church Organ, 9 feet high, 5 feet 6 inches wide, and 3 feet deep.

A second hand Parlor Organ.

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Oct. 1—tf 172 Centre st., head of Canal st.

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From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to the productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to.

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2d do. " Nov. 24, " Feb. 15.
3d do. " Feb. 16, " May 9.
4th do. " May 10, " July 31.

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Right Rev. Benjamin T. Onderdonk, D. D., President; Rev. Thomas Lyell, D. D.; Rev. William Berrian, D. D.; Rev. John McVickar, D. D.; Rev. Samuel Seabury, D. D.; Rev. Joseph H. Price; Rev. Lot Jones; Rev. J. M. Wainwright, D. D.; Rev. T. H. Taylor, D. D.; Rev. B. I. Haight; Rev. E. Y. Higbee, D. D.; Thomas L. Ogden; Benjamin M. Brown; Murray Hoffman; Wm. H. Harison; Abel T. Anderson; John Stearns, M. D.; W. H. Hobart, M. D.; C. N. S. Rowland; Anthony J. Bleecker; John W. Mitchell. October 21.

TIRNITY CHURCH CEMETERY,

AT MANHATTANVILLE.

THIS Cemetery is now ready for interments in graves or in vaults. It contains twenty-four acres of land, running from the Tenth Avenue to the Hudson River, and between 153d and 155th streets. The soil is of the best quality for the purpose, and to those who have not seen it, it may be necessary to say that the beauties of the place, and its rural and picturesque scenery, cannot be surpassed. The Tenth Avenue in front of the grounds has been opened, and a dock has been built on the river at the foot of 155th street. That portion of the grounds fronting the Tenth Avenue is intended for more immediate use for graves, vaults, and family burial places; but places for vaults can also be had, (if preferred,) in that portion nearest the river, which is covered with a fine open wood, and parts of it about 170 feet above high water descending gradually to the river.

Applications for interments should be made as early as convenient to Mr. Morison, Sexton, at the Vestry Office, corner of Fulton and Church streets. The prices for graves and for vaults and family burial grounds have been fixed at the lowest rate. For further information, and for the charges attending interments, apply to Mr. Morison as above. August 12—tf.

HEBREW AND CHALDEE CONCORDANCE.

THE Hebrew and Chaldee Concordance to the Old Testament, projected and begun by the late Dr. Isaac Nordheimer and myself, has remained stationary since his lamented decease. The publishers and myself have now made arrangements to continue the work, and bring it as speedily as possible to a close; in doing which, the original plan will be faithfully adhered to in all respects. The publication, however, cannot be recommenced, until the names of 500 subscribers are obtained. We beg, therefore, that all our friends, and all who desire the completion of the work, would endeavor to procure and forward us as many names as they can. To all persons who will have the kindness to constitute themselves our agents and procure subscribers, the usual discount will be made. Theological seminaries and other institutions that will engage to take say 20 or 25 copies, for disposal to their students, will receive them at an increased discount. Hence, by so doing they will benefit themselves, while they materially aid the progress of the work. It is proposed to publish the work in Four Parts, at intervals of six months, so as to complete it within two years. On account of the very great expense attending the execution of the work, it has been found necessary to fix the price, (except to former subscribers, who will receive it at the rate before agreed upon,) at $12, or $3 a part, payable on the delivery of each part. Subscribers will please send in their names to the publishers, Messrs. Wiley & Putnam, 161 Broadway, who will furnish any information desired respecting the work, on application either personally or by letter.

WM. WADDEN TURNER.
Dec. 16.—3teow

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1844.

THE Almanac will contain an alphabetical list of the clergy, and will probably be ready for delivery by the meeting of the Convention. For sale at the usual prices of $30 per thousand, $4 per hundred, or 6¼ cents single, at the Church Depository, No. 20 John street.

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THE REV. WM. M. CARMICHAEL, D. D, Rector of St. George's Church, Hempstead, and GERARDUS BEEKMAN DOCHARTY, A. M., Principal of the Hempstead Seminary, having purchased the Institution known as ST. THOMAS' HALL, late the property of Reverend Francis L. Hawks, D. D., would respectfully inform their friends and the public generally, that they will reopen the same for the reception of students, on MONDAY, THE 6TH OF NOVEMBER NEXT, and that they will spare neither pains nor expense to render it in every way worthy of patronage.

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